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WORLDLY GOOD. - In what light are we to estimate worldly good? As related to this life only, and consequently subordinate to those unseen but revealed realities that are eternal. Shall riches, honor, or pleasure receive our chief attention? Can we be much concerned for them, if we understood the true character of life as a probation for eternity?

> " No matter which my thoughts employ, A moment's misery or joy."

The great leading interest is to secure the favor and love of God; and all the circumstances of life are to be subservient to this. If rich, to lay up in store a good foundation, that we may lay hold on eternal life; if poor, to look for durable riches, and be content if we have our evil things in this life; not to be disturbed by the trials incident to our stay here, but to have respect to the recompense of reward, and endure as seeing Him who

To the rich voluptuary, the thought of death, as introducing him to an eternal state, is as the sword sus pended by a single hair over his head, while before him are the pleasures of the table. If we would have a true estimate of the things of this world, we are to view them not as they appear in the midst of our devo-tion to them, intoxicated with their enjoyment, in the excitement of the ball-room, or place of youthful mirth, but as in the solemn moment when we shall occupy a spot midway between time and eternity; when we come to the verge of Jordan, then the light of eternity shows the insufficiency, the vanity of earthly good. God, the judgment, heaven and hell, angelic society, and the companionship of devils on the one hand, — and riches, honors and pleasures on the other, then we rightly estimate them; then we see the folly, the misery and wickedness of man in his devotion to the world. Well. then, may the young, anticipating the sober decision of a mind just entering eternity, say, -

"I send the joys of earth away. Away ye tempters of the mind,"

Give me a treasure above, an inheritance in heaven.

The Congregationalist dwells on the Revere disaster, as not showing that view of the Fatherhood of God that is so mildly prated about to-day. It well says that such tragedies as those of Revere, New York, and Mobile —

tragedies as those of Revere, New York, and Mobile—
"Prove either that God is powerless in His own world, or that certain inferences which some teachers are fond of drawing from the Divine Fatherhood are fallacious. Who is there that has not witnessed sufferings over which it would be easy to stand and say, as some do of miseries predicted for a hereafter: 'I would not do it; you would not do it; no human parent would do it—nor, if He be a merciful Being, will God do it.' And yet if our senses deceive us not, these scenes are realities. He does suffer violated laws to take their course. He does permit great pains to overtake His creatures; pains which not one of us, with our present knowledge and relations, would have a right to suffer to fall upon a child. Either, there is no such thing as God's personal presence and providence, in human affairs, or to argue, is so many would from Divine Fatherhood, is to argue against the sun blazing in the heavens. For reasons which are high, and holy, and good, but too high for our present comprehension, sufferings which by the permission of a human parent would be harsh and cruel, fall upon individuals and communities. And yet that the Father in heaven is more compassionate than the tender mother bending over her babe, is the steadfast faith of the student of the Gospel. There is no scene of suffering, or home of sorrow, over which He who once came in the flesh as a dying Saviour does not hover with pitying eye and sympathizing heart."

It properly adds:—

It properly adds: - -

and a seasonable preparation for the life beyond, who can doubt? We stand at our familiar posts, and in all our strength, to-day. How it will be with us on the morrow, who can tell?"

Will The Leader condemn these words as harsh, or The Radical say they "slander God?" How much easier it is to find fault with a Christian view of a great calamity, than to give any other view which is either Christian or human, rational or Divine.

COME TOGETHER FOR TEMPERANCE, - The Prohibitory State Convention of Massachusetts is called for October 4, at the Meionaon. Let every Prohibitionist ee that his town is represented by himself, if by no other. Never was there a more important era in this most important movement. The Republican party is torn by internal dissensions. Whoever gets help, needs the presence of the Prohibitory party in the field to in-spire and guide his steps aright. Whatever be the re-sult of the deliberations, there certainly should be deliberation. The question of slavery is evidently dead. The leading issue truly before this State and the country is the Prohibition of the second, and hardly lesser enemy to our liberties and our national existence, Rum. This question is entering the political arena more and more. It will soon appear in the national field, and demand a hearing at the doors of Congress. There must be a National Prohibitory law. Maine to-day is flooded with whiskey shops under the seal of the United States. All foreign Importations must be forbidden into States that enact such laws, and into all the country. New York has just had an enthusiastic convention inst the dram-shops. The times are propitious. The Rum power of Massachusetts is cowed by the law passed almost entirely through the influence of Gov. Claffin, and the energetic avowals in favor of its execution by General Butler. Let the Temperance men come up and deliberate on the 4th of October, ministers and people. Crowd Tremont Temple with delegates, and we can crowd Rum and Lager, the twin sons of alcohol, with all their accursed kindred, out of Massachusetts and out of America.

The Era thinks there is a difference between baptizing children so "young that their feet could not touch the baptistery floor," as Dr. Williams does, and baptizing in-The former it approves, the latter it dreads ribly. The former is done on the profession of their faith, and that makes all the difference in the world. Now if a child, as soon as it speaks, for that is about the age *The Era* and Dr. Williams approve of his baptism, says, "I love Jesus," and is baptized in that faith, why not do it a few weeks or months before, when it would as certainly say it, if told the story of Christ, and asked if it loved Him? Again, if The Era consider how young those children were whose feet could not touch the tistery floor, it will find that will lead babes in Christ down into this Jordan. Why not also an infant of days? Its difficulty is put into the old distich;—

"Thy wound is great because it is so small, Then 'twould be greater were there none at all."

If The Era gets its believers down to so small a point, it had better abandon it altogether, so far as children are concerned, and admit them by immersion, if it will (but in not very cold water or a very cold room), through their relation to the atonement of Christ and to His Church, of which they are already, in its invisible substance truly members.

"It may be that He means that none of us shall forget that He ever holds us in His own strong grasp. There is nothing like these awful visitations to bring back to the most abandoned and hardened the old sense of His overshadowing might. That it will momentarily impress one and all with the thought of the hourly nearness of death, and act as a motive to a wiser use of life, This year they have taken him in, and all his family.

So Dr. Munroe's wise proposition not to have any colored Conference, is carried out in his State, second only to the New England Conference. Rev. W. F. Butter was also transferred by Bishop Ames to the New York Conference, having been admitted to the Delaware for that purpose. He admitted Bro. Mars to the New England, and transferred him to the Washington. Now he reverses the process. Three Northern Conferences have now a colored minister among their members. Soon all will have many of them.

RIGHT UPON Us. - Some fancy that the talk about ecumenical Methodism is premature. Even some of our papers fall into that error. That such is not the case, may be seen from this extract from the Canada Christian Advocate, the organ of the Methodist Episcopal Church in Canada : -

"It has been suggested that the Commission appointed by the General Conference to treat with the Commission of the Methodist Episcopal Church in the United States should take some action before the General Conference at Brooklyn in May next. Let this subject be carefully considered, and if thought advisable, discussed, that an intelligent result may be reached. Some of the ministers and members of our Church are not only favorable, but anyous for a union with the na-Some of the ministers and members of our Church are not only favorable, but anxious for a union with the parent body. We believe there is grace and wisdom enough in the Church to investigate this question, and to settle it without any dangerous tendency. And it might prove an advantage in our future legislation to know the sentiment of the majority. We are led to make these remarks by a suggestion that the Church wishes to be led out in that line. We shall open our columns freely to the leaders of that view, and to those who hold opposite views, should they desire that medium for discussion."

The acitation for a union of all the Methodist bodies of Canada, is in part designed to prevent, and in part to precipitate a union with the Methodist Episcopal Church. Rev. Mr. Webster, of the Canada Methodist Episcopal Church, opposes Canadian union, and favors as we see above, and also in a late letter to The Northwestern, a union with us. It is the right road to travel. Even if Canadian Methodism become a unit, it must also ultimately become one with us. It had better do so at the It would be well for us to offer terms of union start. with them this next Conference, as above suggested. Let a commission be created to treat with each and all our churches in Canada. They will receive us cordially. They are bone of our bone, and flesh of our flesh. They have each more affinity toward us than towards each other, as brothers estranged still cling to the mother of them all. We can effect this union if rightly conducted, in a very few years, and it will precede and assist in that civil communion which is sure to follow. Let us go after the church Nathan Bangs and Freeborn Garrettson planted, and which should never have left the parental

The Congregationalist quotes with approval a word from The Methodist on its proposed regular National Convention, because that word said " A Congregational Church was not intended by the managers of the Convention," and it thinks the HERALD's declaration, that " it involves an essential modification of Congregationalism, can only provoke a smile from intelligent Puritans. "provoke a smile" from such gentlemen, if any such there be, but it will be a smile of approval; for a regular convention will in the order of things modify the local independency. The attempt to put a creed on the Unitarian churches will be successfully carried out in the Congregational Convention. It has already been done. Attempts to depart vitally from that creed will be followed by excision. In other ways will that end be won, and the desire of the Methodists and nearly all "intelligent Puritans" be gradually reached, the organization of a "Congregational Church."

Original and Selected Papers.

"FAITH WITHOUT WORKS IS DEAD." Now gently nod the tree-tops in the breeze, With steady bowing, bending to and fro, As if some strong-limbed power had grasped the frees, And with the measured m ovement sought to show And with the measured movement sought to show His mighty force in easy, sure control,

Now lulis the wind, and slower sway the pines,
As though in doubt the monster were what role
He would assume, when suddenly he twines
His fingers lithe the trees around, and forth they start,
And wildly leap, and in contortions groan,
While from the trunks their limbs are forced apart,
Then trampling lie and the coastless mona. Then trembling lie amid the ceaseless mo So played the wind in peopled vicinage.

And on the foaming sea with sudden re

A traveler roaming through the country wide, Sought shelfer for himself and frightened hors Which finding, though unsafe by age, would ride No farther, till the storm had spent its force. O God!" he cried, " protect me. "Tis unsafe O God!" he cried, " protect me. "Tis unsafe I wean, but Thou hast strength to succor me. I am a sinful, poor, and weakly walf; But Thou, O God! art strong; I call on Thee!" His prayer was ended, and the whirlwind came And laid the roof in many fragments low. While 'neath the timbers of the fallen frame The praying man to death did quickly go. In vain he calls who lies supinely down; Who idly seeks a smile, invokes a frown.

A helpless vessel on the mad sea lay, Disabled by the ire of wind and w When stormy night in darkness robed the day, And none had hope in strength, but His to save. No anchor held, too many fathoms deep The ocean, in whose trough they powerless tost.

Then they who voyaged, prayed that God would keep
Each living soul, nor let one life be lost. They drifted on, and near the morning car Where, dropped, the anchor caught in soil beneath.
Then gave they shouts, and praised His holy name,
Who, tho' 'mongst rocks, had saved them from their death. Had they but prayed, and not the anchor cast, All on the rocks had found their death at last,

THE GIFT OF FAITH.

GEO. H. FULLERTON.

[The following correspondence was caused by a critique by Rev. Dr. Steele, on an article by Rev. Dr. Charles Adáms, in The Methodist Quarterly. It is worth reading, though it may still leave the question itself in debate.]

It may not be in the best taste that I should except publicly to a remark in the HERALD relating to my article in the July number of The Methodist Quarterly, entitled, "The Life of Trust." I certainly would not do so but for the sake of what I deem a most precious and vital truth wherein the entire Christian world - nay, the race of man itself - is deeply concerned.

The critic says: "The editor of The Quarterly very wisely suggests what Mr. Müller himself teaches, that this extraordinary power of faith is not a grace for which all are responsible, but a gift dispensed to a few by a wise sovereign. In this sense, faith is enumerated among the miraculous gifts of the Holy

Spirit."
I read these lines with great surprise, and with still greater sorrow. It comes, then, to this, that the trust in God exercised by George Müller, a simple trust for everything, accompanied, of course, by all appropriate efforts, is a miraculous gift dispensed by God as a Sovereign, and dispensed to a select few; while it is not to ssessed or looked for by the great multitude of the

Christian community.

Here, alas! I fear the sad secret comes out, and hard by this self-same sentiment, if we do not mistake lies the explanation why the great Christian brotherhood is so slow in conquering the world, for "this is the vic-tory that overcometh the world, even our faith." But e simple, absolute, and constant trust in God for all things is "a gift dispensed to a few by a wise Sover-" is, therefore, not to be generally looked for; is eign; therefore, not to be expected by me

Deeming all this to be oracular, what now shall I do I am overwhelmed with confusion, as well as sorrow. The great Gospel sun is more than half eclipsed, and I am already drifting amid dark and uncertain seas. Bible must be reviewed, another order of interpretation must be found and adopted, exceeding great and precious promises must either be passed over to a favored few as belonging only to them, or if belonging at all to me, must be shorn of what I fondly contemplated as their resplendent wealth and beauty; nor must I ever again aspire to "mount upon wings as eagles, run and not be weary, or walk and not faint."

Long, for instance, have I thought and preached that if in all my ways I acknowledged the Lord. He would direct my paths; not some of them merely, not now and then only, but I thought that my poor frail hand might lie in His all day and every day, and all night and every night, and that He would really direct my wandering

feet, leading me more carefully and tenderly than when long ago, in childhood, a father's hand did lead me and bear me over the brooks and roughnesses of the path we trod.

Then from youth up through middle age, until now I am gray, I have lingered with wonder and delight around those words of Jesus, telling us that if we, earthly parents, "being evil, know how to give good gifts to our children, how much more shall our Heavenly Father give good things to them that ask Him." Pondering these great words, I have looked upon my own dear children, some of them now gone hence, and felt with absolute certainty that I "knew how" to give them good gifts, gifts as good as I was capable of giving; and then I turned to the great Father and thought of the "how much more," and asked accordingly, and encouraged a thousand others to ask on the same founda tion, and never dreamed but that this wondrous passage belonged to me too, never dreamed of limiting the Holy One, never knew or suspected that all this was a dispensation "to a few by a wise Sovereign."

Also, I have sometimes ventured to sit at the feet of St. James, and listened as, in words of sweetest music, he proclaimed, "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." I certainly thought this to be general, and not merely "to a few;" you," and "all men," seemed to include me. Never until very recently did I suspect that all this was for a limited and select few alone, proffered to them by a wise Sovereign. I knew that I was one of them who lacked wisdom, lacked it universally, was of yesterday, and knew nothing; and so I asked, endeavored to ask with the unwavering faith, never imagining that I was seizing upon a pledge to which I had but a very doubtful title

Then I have long listened to Paul with an interest never to be expressed as he told me, I thought he told me, to "be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your re-quests be made known unto God." And so I have at dif-ferent times told the Lord a great many things, not limiting myself to what are sometimes termed matters spiritual. but a multitude of matters about which I have never spoken to any one else. For I have long cherished a beautiful sentiment I once read somewhere, that God was interested in whatever interested me; that His interest in me and my affairs is exceedingly minute; that He who thought and cared for the sparrow, cared mucl more for me, and that even the hairs of my head are all numbered by Him, and that whoever touched one of His people, touched the apple of His eye. And so I ventured to interpret Paul's "everything" very literally, never once surmising that this exceeding great and precious promise belonged only to George Müller and "a few" others selected out of the great mass of Chris-tians "by a wise Sovereign." My poor Methodist heart trusted, rather, that the Sovereign God was no respecter of persons, and that when He said to His peo-ple, "all things are yours," He meant as He is universally understood by men.

Again, I have often listened with delight to the Anostle in his enumeration of the fruits of the Snirit which " are " said he, " love, joy, peace, long-suffering, goodness, faith, meekness, temperance And while faith is one of these fruits, perfect faith as truly as perfect love, joy, or peace, there seems no lisp but the former as well as the latter is unrestricted and free, one of the priceless ornaments awaiting every as

And, finally, when sometimes pondering in mute and utter astonishment the same Apostle's great doxology, "Now unto Him that is able to do exceeding abundant ly, above all we ask or think, according to the power that worketh in us." I did not know, I did not think, but that I had the same interest in this as others. I always knew it was too great to think of. I saw a won drous Gospel here. Here heaven came down to earth Here opened the glorious temple of the resplendent and everlasting kingdom of God - so unutterably glorious that I could see no glory above or beyond throughou the universe. And, in my simplicity, I did suppose the doors were wide open. "Above all we ask or think." doors were wide open. I thought to include the whole great and goodly fellowship, and my poor name among the rest. And the strange - the shocking idea of a divine and sovereign restriction of all this to a few, I never heard or thought of before; and if such a sound were ever to arise from the universal Church on earth, I should have looked that the camp of Methodism would be the last place for the issuing of such a melancholy utterance.

In closing, I note your strange assertion that Mr. Müller "distinctly teaches" the restrictive theory. Now I utterly fail to observe this; but, on the contrary, I do observe that the declared paramount object of his whole great enterprise, and his published report thereof, was

to present to the world a visible "Monument of Faith," yard which the multitudes of the disciples might turn their eyes and be affectingly reminded of believing prayer, and its exceeding efficacy, and thus be encounaged to breathe such prayer with every breath. The as asserted by himself, was his simple and main pur-pose—the very object upon which, from the outset he placed his eye, and from which he never for a moment C. ADAMS.

cele's answer we shall publish next week.

TRANSFER OF SUFFERING FOR SIN.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

" By the offense of one, judgment came upon all men to condemnation; even so by the righteousness of One, the free gift came upon all men to justification of life.

"By one man's disobedience many were made sin-ners, so by the obedience of One shall many be made righ

"For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God

" Not imputing their trespasses unto them."

"Christ being made a curse for us."

"God sending his own Son in the likeness of sinful flesh, and for a sacrifice for sin, damned sin in the flesh." (Not waiting to the last day.)

"He appeared to put away sin by the sacrifice of Him-self." "He hath borne our griefs." "With his stripes we are healed." "He was wounded," or "tormented," " for our transgressions.

"The Lord hath made the iniquities of us all to rest on Him.

On reading the above Scriptures, and especially if collated with Isaiah liii., as well as with many other Scriptures, an inquirer might ask: "Can guilt, under any circumstances, be transferred? Can sin? Can virtue? Can suffering? Can such a transfer take place, as that one, by his fall, may make another a sinner, and another by sufferings or virtues make another righteous? These are questions, certainly, of more than ordinary moment. Indeed, it seems essential to a sinner, who is "guilty before God," who has "no hope," no virtue in himself, and so helpless that he has no power to acquire any, it seems essential to such an one, not only that the questions be answered, but that they be answered affirmatively. For, if virtue is not to be transferred, how is he to obtain it? If suffering cannot, how is he to escape what is due to his guilt?

And if either of the above questions be true in the

affirmativé sense, they all may be, indeed, must be; for if you can transfer suffering, you must, at least, impute the cause, or sin, or guilt, in some form, which gave suffering birth. Otherwise, you destroy justice, which cannot be admitted, as this would defeat the very end to But if we transfer suffering, as is certainly the case in Christ, for He suffered not for Himself, then we must transfer the cause of suffering, which is sin, or we be-come violators, ourselves, of the law, by thus doing.

But all these questions may depend somewhat upon another: Can God, in equity, make a race dependent upon each other, even for life or death, as well as to make an individual, or independent agencies, like gels, not dependent on each other? The simple fact that he has done this, and has made us dependent on each other, is proof of its justice. There is another circumstance that seems apparent to any mind, especially world as an index of truth, and if we take the natural that is this: That guilt, sin and suffering, or virtue may be transferred by relationship, or by assumption of interest, and direct imputation, take place in either ca That we may gain "the virtues of Him that hath called us from darkness to light." Or we may be a " partaker of other men's sins." It is also apparent that man oc-cupies these two positions: A relation to a federal nead, Adam, and also of personal freedom, and that obligations lie upon man in both these aspects. He, certainly, has life from his federal head, and is directly responsible for his acts. By assumption of interest, La-fayette becomes a participant in the fortunes of the American colonists, their reward or shame, life or death. We do not condemn, but praise the act. It was thus with Jephtha, who was recalled to fight the Ammonites. He there assumed the fortunes of Israel.

Transfer of guilt may also be brought about by negotiation. A general of an army may surrender himself to save his soldiers, and, perhaps, to save his whole country. He may hazard life to do this; may lose that life to accomplish it. We seem to approve highly, when stern necessity calls for it, the act of a hero, who nobly saves his country, even at the expense of life, or by intense hardship and suffering. If a man is born in the same country, we claim his life for its defense. It is not difficult to see that all are participants in human nature, in Adam, and in Christ.

All the passages we have quoted at the head of this article, assume fully the grave principle that we are discussing. None can mistake their meaning. Indeed, ciple named is the outstanding doctrine of the whole Bible, its central sun, from the first Lamb slain for sin, for the guilt of another, to the coming of "the Lamb of God who taketh away the sin of the world," and who "bare our sins in His own body upon the tree," and who enables the believers to sing, "Unto Him that hath saved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, and His Father, glory and dominion, forever and ever.

Moreover, if no guilt were, in any sense, transferred from Adam and his disobedience, to follow the stream of sin downward, then there has yet been no justification come to man through Christ. If no death from Adam, then no life from Christ. If nothing was lost in Adam, nothing is gained in Christ. But if by Adam's were made sinners, so by the obedience of Jesus shall many be made righteous.

To be continued.

WHAT DID IT?

One Sabbath evening, just as I was about to take tea, a lady came to the door, and wished me to go and with a young lady who had been thrown upon a bed of sickness, and whose life was now hanging upon a very slender thread, that is, to the convictions of those who tearfully gathered around her. I was glad to go, for I remembered her pleasant face, and faithful service in the lodge where we had met from time to time, and I was glad to go for more than this, for it is blessed to say to dving ones. "The blood can cleanse now without price, without anything only to accept. Jesus is ready, and will do it."

So I hastened to her bedside, and when I had greeted and referred to her feeble condition, I asked her how she felt in relation to going, if God should see fit to take her away, and she said, just what so many have said before, not prepared to die: Years before, in a time when God was pouring the saving power upon the Church, she had felt that she ought to give her heart to Jesus, but she refused, and now when life seemed to be wearing away, it looked dark in the future. Not fit to go! Her poor, wan face showed how much she dreaded to go. Well, I told her of God's love for her; of the way to find Him; of Jesus; of His nearness; of the only condition: Believe. To take His offered hand.

After all I could say, the burden of her heart was, "I know it all, but O, I cannot feel it." Her refusal to give her entire life, made it hard to believe now. Well, I prayed with her, and went home the next morning, in company with a sister, whose winning way of speaking for Jesus I thought might help her to trust Him. I The only hope was went to see her again once more. presented; and though she did give in words very much of encouragement, yet soon after she fell into a refreshing slumber, that was the beginning of more favorable symptoms that preceded her recovery. Her physician, who did not care to have ministers around his patients, was glad to find his medicine had worked so favorably I was glad to feel that a heart trusting in the great love of Jesus, has very much to do with the condition of the body, as well as soul.

That young lady got well, went to the house of God, took up the cross, and is now on the way to peace in life, in death. in heaven. May God help to yield to Jesus when he calls. May God help physicians to believe in a better medicine than drugs, and lead them to work willingly with those who go to tell of that so far above this poor life, that fades so soon.

ANCIENT LAWS.

The rigor and sweep of the laws enacted in the early history of our country, especially in New England, af-ford wholesome food for reflection. In those austere days, every interest was taken within the watchful care of the magistrate, and this by consent of the whole people. If our governments were to attempt any approach to a similar line of law-making now, revolts and outbreaks would fill the land. The directness and simplicity with which the work of law-making was done, was characterized by a quaintness of style, and methods of reform which now make interesting and instructive reading. For example, in "Plymouth Colony Laws," in 1638, it was enacted: "Forasmuch, as greate inconveniences have been occationed by yeong men, and other labourers that have dyeted in Inns and Ale-houses, cially who haue had other houses to repaire vnto, in the same Towne," etc., said young men, etc., were forbid-den to "haunt" said inns and ale-houses, and ordered to do there haunting at their hom

1639: "It is enacted by the Court that the Messen-

ger shall have thirty bushells of Corne for the years past, and thirty bushells for the years comeing, and to be levyed vpon the whole Goument." And a moderate

salary it was. 1639: "That if any pson, or psons shall take tobac coe whilst they are empanelled vpon a Jurie, to forfeit five shillinges," etc.

1649: All towns in the "Goument shall make woolfe trapps, and bayte them, and look vnto them dayley," on a penalty of ten shillings for each neglect. Doctors were called "Phisitions," and surgeons, "Chi-

rurgeons."

There was a sort of "iron-clad oath" in those days Says a law of 1643, "if any man be warned to serue on Grand Inquest, and shall fayle to come and do the seruice, and take the Oath of fidellyty, shall forfaite xxs to the Colonies' use." Persons refusing to take the oath were ordered to "dept the Goument."

1642: "That eury miller haue two taul dishes, namely: a quart and a pottle, but to be so made that vpheaped they will hold no more than a quart and a pottle," etc., with ten shillings to pay per month, if not sealed.

"The old Iron-bound bushell," alone could be used in measuring, and a fine imposed for disregard of this

The casting of contempt, or reproach "on any re-

ceiur of the excise, "cost ten shillings.
"Wampampeage" had its bulls and bears in those
primitive times, but the law stemmed the tide of speculation, and decreed its value at "six to a peney, 1650.

The magistrates had stomachs in those days, "twenty pounds p annum" being assessed upon "the Collonie for their excellencies' table.

MEN WANTED.

MEN WANTED.

The world wants men — large hearted, manly men; Men who shall join its chorus and prolong fhe psalm of labor and the psalm of love. The times want scholars — scholars who shall shape The doubtful destinies of dubious years, And land the ark, that bears our country's good, Safe on some peaceful Ararata last. The age wants heroes — heroes who will dare, To struggle in the solid ranks of truth; To clutch the monster error by the throat; To bear the opinion to a loftier seat; To blot the era of oppression out, And lead a universal freedom in. And Heaven wants souls — fresh and capacious souls — To taste its raptures, and expand, like flowers, Beneath the glory of its central sun. It wants fresh souls — not lean and shriveled ones; It wants fresh souls — not lean and shriveled ones; It wants fresh souls — not lean and shriveled one; It would be a hero, and will strive To help thy fellow and exalt thyself.

Thy feet, at last shall stand on jasper floors, Thy heart, at last shall seem a thousand hearts — Each single heart with myriad raptures filled — While thou shalt sit with princes and with kings, Rich in the jewel of a ransomed soul.

FROM THE "SWORD AND GARMENT."

"Many modern preachers are not systematic theologians. They have odds and ends, but no fixed system. They often seize upon secular and transient themes, instead of touching the grand pillars of evangelical truth. It is too frequently forgotten that the argumentative discussion of the truths of a theological system is the mission of the modern pulpit. "This manifest lack of scrip and shoes is not now a sign of power, but a mark of poverty. Semi-skepticism, if not semi-infidelity, in consequence, boldly confronts the pulpit from the pew, and the pulpit is not able or prepared to face and disprove; while skeptics of the most radical types array themselves publicly against the Christian faith, because they have grounds, or think they have, for suspecting that the pulpit is unable to defend the faith."

have, for suspecting that the pulpit is unable to defend the faith."

"The standing army of Christianity is the Church militant. It is officered by the ministry. Considering the want of professional training, can we wonder that so many battles have been lost? What confounding there has been of termis! Revelation mistaken for inspiration; grace put for mercy; chastisement viewed in the light of punishment; no distinction drawn between atonement and redemption, or holiness and goodness, or sin and evil, or penitence and humility. Or, to change the figure, in what a hap-hazard manner preachers, having no definite system, sometimes handle and mutilate certain great doctrines, 'which an angel would not dare to touch save with a delicate hand, and after a wary, sircumspect survey!' Is it not somewhat important that the surgeon know when to use the saw, and when the lancet—and how?

"Certain others, who are less confident and venturesome, may not mar Christian theology by such reckless handling of what they do not understand; but they will be constantly fettered with doubts, and embarrassed with conscious impotency. In the discussion of aimost every theme, there will be a limp and halt at every step. There will be no freedom such as truth gives. Such preachers intrench and qualify what they say until it is forecless. They paraphrase at length, and parenthize every other paragraph, and enter into explanation respecting the doctrine under consideration, 'and well nigh tespeak pity for it,' never thrusting it home with energy and courage upon the consciences and hearts of men."

the consciences and hearts of men."

"Doctrines are neglected in the pulpit, and the pew does not care for the neglect, not because the doctrines are not important, not because they are necessarily uninteresting, but because the times have outgrown the primitive garb in which it was well once, but not now, to dress them. Why, in an age of different fashions, insist upon leggings and knee-buckles? Why contend for the tattered and torn, when the wardrobe contains a new and fashionable suit? Thoughts, like men, outgrow their clothes. The pulpit will have achieved a grand work, and a work that must be achieved, when it is able to press the prevailing modes of shought and expression into the service of religious and doctrinal truth, and invest it with those adornings which make other literature popular and attractive."

"While pleading for a systematic, modernized, and practical

"While pleading for a systematic, modernized, and practical cology, let us not be misunderstood. There is no intention suiting the fundamental doctrines of religion to the fastidi-

ousness of any given class. Hell means not a bed to sleep in, but hell. Endless punishment means not future, but endless punishment. Salvation through Christ means not salvation through outwardly correct deportment and sanitary measures, but means salvation through Christ. These doctrines can surrender nothing of their vitality to men's whims. But they will not stand in our day upon the mere assertion of the preacher. They must be supported, as they certainly can be, by the soundest logic and the deepest philosophy. Let no preacher think that logic and philosophy are among the lost arts.

"We unhesitatingly assert that if the day ever returns when men will hang with intensest interest upon the words of the preacher, and when they will trace their conviction of sin to the pulpit rather than to the prayer-meeting, it will be when ministers imbued with the spirit of Biblical theology will, in the fear and love of God, declare these solemn as well as grand doctrines of theology, which, whenever they have been preached under deep conviction of their truthfulness, have always evolved by a seeming supernatural force the otherwise latent and dormant energies of the human soul.

"It is this system of Scriptural theology, adapted to modern times, without the least abatement from its original claims, and this alone, which is to avaken men to the realities which surround and impend over them, and which will pierce what would otherwise be to human hearts a heaven of brass, shut in and shut down on every side. It is this system in which are to be resolved all difficulties. It is this system in which are to be resolved all difficulties. It is this which will not only arouse men from their listlessness, but will send them forth into the Lord's vineyard resolute and determined workmen.

"Nor can it be objected that the times demand less doctrinal and more secular preaching. The times demand less dry preaching, be it dectrinal or other, but not less preaching which rouses to energy and manilness, be it doctrinal or other."

"So

and more secular preaching. The times demand less dry preaching, be it dectrinal or other, but not less preaching which rouses to energy and manliness, be it doctrinal or other."

"So imperative and indispensable are the calls upon the ministry for thorough discipline in theological truth, that we wonder why preachers do not at once gird themselves with this terrible, yet splendid panoply of pulpit and ministerial power.

"We ask, then, what reasonable exquee can a preacher offer, when urged to enter upon a course of drill, which will give him clearer and more systematic understanding of the dogmatic matter of revelation? Does want of time prevent? Why not take time? If the doctrines of the Bible are Godinspired, and if the salvation of the world depends upon them, ought not preachers faithfully to enforce them? If these are truths, spoken as by a clear voice, and as from an open sky, what is the preacher's business but to understand and continually reiterate them to a perishing world?

"When this is done, we have heard the last of all complaint against prosiness in the pulpit. 'As dull as a sermon' will never be said of such a minister's discourses. The home of his theological inquiries will always be crowded with pleasant and inviting home thoughts. As his mind ranges through the residence of a personal God; as his thought 'comes in sight of all that invests man's spirit with infuite responsibilities, and renders human existence one of awful interest;' as thoughts of eternity, of immortality, of rewards, of punishments, of redemption, flash up before him with an almost dazzling brightness, and as he presents the God-man, whose hands appear at once Divine and human,—there will be no opportunity for listlessness. The minds of hearers will be aroused and developed in spite of themselves. Men may not believe what is said, but they will draw near such pulpits because they cannot stay away. Amid these deep and pungent thoughts men's minds will be startled, and then will sink down into themselves, until they reach u

History, also, is made to contribute its sharpness and temper to the ministerial sword. On the advantages of study he dwells delightedly, for here he finds himself his chosen home. How he revels in it, may be best seen in his own words: -

"This historic culture is enabled to see in other than religious movements a Divine Providence. Looking at the great temple of God's truth and providence, the historian discerns that avowed enemies, in secular and selfish transactions, have helped build it; that they have been unconsciously hewers of its stone and drawers of its water; that God has made the wrath of man to serve as well as praise Him, the surplus of wrath having been restrained; and that so far as the earthly fabric is concerned, some of the stones placed in it by infidel hands, though without intention or merit on their part, are resplendent as if set with diamonds."

fabric is concerned, some of the stones placed in it by infidel hands, though without intention or merit on their part, are resplendent as if set with diamonds."

"The true historian is, therefore, from the nature of things, a strong man. His quiver is never empty, however often the arrow is drawn and shot. The ancients claimed that no man, except an historian, could be an orator, that is, have the essential qualifications and resources of an orator. "History does for breadth of view what theology does in stimulating thought and for spiritual life. We must not, however, lose sight of the distinctive office of history. Its province is not to furnish subject-matter for pulpit discourse, or to provide grounds for ministerial authority. The preacher's subject-matter is revealed theology, his authority is God's commission; but history is an exhaustless field, from which to gather his illustrations of religious truth. He is not to be an historian except in his study; in his pulpit he is to be a preacher, unembarrassed in the administration of God's word by attainments no matter how select and vast.

"His knowledge of history is to furnish him with innumerable allies, who come from every quarter at his bidding, and with those rich and attractive resources, which are well night indispensable in modern extemporaneous efforts. What power such knowledge gives! When a man can place his hands upon the entire past, its life strengthens his own life. A preacher historically well-informed counts as his helps the blood, the civilization, the bodily and spiritual toil of all ages. He will be enlarged beyond anything like bigory by this broad sweep of intellect and culture which has preceded him.

"How, it may well be asked, is it possible for the devout preacher to fail to interest, if he goes before the people having clearly defined the central thought of his text, his mind well provided with theological truth, and thoroughly furnished with historic illustrations? or how, under such circumstances, can his words fail to be spoke

The Congregationalist gives this prayer, worthy of the Puritans for neatness, and unworthy of the petitioner for over-nicety: -

"A minister who is now a theological professor, in leading his congregation, once prayed: 'May we not be careful nor careless, but learn, in all our care, to have a care to cast our care upon Him who careth for us.' Ingenious certainly, and discriminating. Was it premeditated, or spontaneous? Some would add, was it profitable?"

ANOTHER SPEECH OF A GENIUS. - Sterling Campmeeting was not only made memorable for the discourse of Rev. B. Pomeroy, but also for a sermon preached on Friday forenoon, by Rev. J. Hascall, D.D., from Luke xiii. 23, 24. No full report was made, but we give a few sentences which indicate the point, brilliancy, and power of the discourse.

Let God trim to the last bud, if need be, to insure fruitbearing.

If your riches hinder you in the Christian life, pray God to take them away, and throw them over the hori-

Do you think God has built a heaven for you, and is then going to starve you here?

Gold in the chest is no better than granite in the mountain; all the money the child of God needs will be

The rich man is poor as any, for the silver and gold are mine, says God,

God's hands tremble when he puts gold into human hands, more than when he confers any other gift of earth or heaven.

Let-no one think to get to heaven by the money he pays to the Church. He can never bribe the door-keeper of that gate. God cares no more for the gold of the rich man than he does for the dust on his boots.

The death-bed is no place for repentance. If one

were sick, and owed a man a hundred dollars, and the account involved no more than ten items, he would say, I can't settle now, I'm sick.

Novels are the fruit of diseased imaginations, in-flamed by more diseased hearts.

If a man in the darkness walks along the verge .of a precipice, what logic do you need but a lantern; so the sinner's need, is the light of holy living.

The devil himself don't like the infidel; he would rather have one who has a smattering of religion.

A man can never do a good thing but the Devil will tell him he thereby has purchased an eternal crown.

The door to Heaven is as wide as the perfections of

God would allow; it is bounded by perfect love and perfect justice

A soul all consecrated is only a little less than God; and God bows to him, and says, ask what ye will, and it shall be done unto you.

Heaven is open to the man of perfect faith

God help the strivers! they are Christ's only hope of a revival.

It seemed like heaven this morning in our Love-feast. If. Jesus had appeared, hundreds would have gone up and met the angels midway.

For a thousand dollars every one would work with sufficient zeal to open heaven, and bring down upon the soul the cleansing blood of Christ.

HIS WAY HEWED FOR HIM.

HIS WAY HEWED FOR HIM.

The Boston correspondent of *The Advance*, noting the sixtieth anniversary of the settlement of the Rev. Dr. Storrs over the Congregational church in Braintree, Mass., tells how he "gat" there:—

"I happen to know that it all resulted from apparently a triling, chance. Gordon Hall was splitting wood in the cellar of the Seminary at Andover, on a Saturday afternoon, in 1810. His hat accidentally fell from his head, and lighted on the log before him. Down came the upraised axe upon the aforesaid hat. It cut with remorseless stroke a fearful gash through its glossy side. Hall, taking it in his hand with a rueful face, ran up to the room where Storrs was studying. 'Look at that,'he cried, 'look, my fellow! One thing is plain, I can't go to Braintree to-morrow to preach. Storrs, you must go in my place.' It was therefore, through that little slit that Dr. Storrs passed to his life-long field."

The total population of New England is 3,487,924 The total population of New England is 3,487,924. Of this number, 648,901, or almost one fifth, are foreignborn. The four States, Alabama, Florida, Georgia and North Carolina together have a total population of 3,440,212, or not quite 50,000 less than New England. In those four States the foreign-born population number 29,085, or not one hundredth of the whole. Illinois and Wissenia together have been 100 000 greater popular. 29.085, or not one hundredth of the whole. Illinois and Wisconsin together have about 100,000 greater population than New England, and the foreign element is nearly one fourth of the total, or about five per cent. more than in New England. California and Nevada have the largest proportion of foreign population of any of the States, the former having above thirty-seven per cent., and the latter above forty-four. North Carolina has less than one third as many foreign population as Delaware; it has the smallest foreign population, absolutely and proportionally, of any State, or 329 out of 1,071,361.

Every man, however good he may be, has a yet better man dwelling within him, which is properly himself, but to whom, nevertheless, he is often unfaithful. It is to the interior and less mutable being that we should attach our-elves, not to the changeable every-day man.

Von Humboldt.

"Don't shiver for last year's snow," a saying of Archbishop Whately's, is particularly applicable to those who make themselves miserable over troubles that are

for the Children.

"A LITTLE CHRISTIAN."

THE SUNDAY-SCHOOL TEACHER'S DREAM.

THE SUNDAY-SCHOOL TEACHER'S DREAM.
It was the evening of the Sabbath day,
And she was weary — for the deeds perform'd
Only from sense of duty, lack'd the light
And joy which uphold those who work in love.
Before her sat that day a little group
Of cager souls, needing the Bread of Life;
But the few crumbs of truth she slowly dropped,
So coldly and so aimlessly, that they
Might starve, unless by miracle of grace
He, who once fed the hungry multitude
Had mercy on those untaught, wretched souls.

He, who once fed the hungry multitude
Had mercy on those untaught, wretched souls.

She sat alone, in darkness and in doubt—
Until she seemed to be borne away
From earth, and by some power laid down
Within the jasper wall, with gates of pearl.
Strange beauty seem'd around, yet powerless
To share its giory,—she could hear far off
Sounds of celestial harmony, and see
Thousands of gittering forms in golden light,
Like one entranced, yet speechless, there she lay,
When quickly two swift shining ones came near;
They looked at her, and then these words she heard:
"Look! brother, you know this heavenly sphere,
Was ever auch a little Christian here?"
"Pil take her measure with my golden reed—
Not worth the measuring in word or deed."
The first replied—"She has not yet been crowned,
Nor taught to join the harpers' glorious sound;"
"But then," the other ask'd—"now came she here?"
I see no mark of Christ in her appear."
"True, I see none,—she is far from the throne.
But our dear Lord knows well each of His own;
Perhaps to her little was given, of such
Our loving Lord, we know, requires not much,"
Far from the throne, and left without a crown!
No mark of Christ!

It echoed in her ear,—
She started with a sudden erv of pain.

No mark of Christ!

It echoed in her ear, —
She started with a sudden ery of pain,
That roused her. "Is it so!" she sternly ask'd,
And fully wakened, she at once began
To scan her life-work as with angel eyes.
For days there seem'd suspended o'er her path
A measure for each act, and in her ears,
'Was ever such a little Christian!" Then
With baptism of penilential tears.
She gave her life anew to work for Christ.
Through long years until now, each passing day
Has borne some testimony for her Lord,
For that true heart has dwelt near to His throne,
And now the crown that waits her peaceful brow
Sparkles with untoid gems, and waiting there,
Souls she has saved watch for it coming home.
O! listle-st, weary worker, sleeping off
In poor, half-hearted service at your post,
Will you be waken'd by the Teacher's dream?

FAITH LATIMER.

THE HAUNTED CONSCIENCE.

A TRUE SKETCH.

When Fanny Wood was about seven years old, she was at school one day, and saw on the neck of a little boy who sat near her, a bright half dollar suspended by a ribbon. She was very much pleased with it, and he schoolmate took it off and gave it to her.

Fanny put it in her pocket, and carried it home. Ther fearing her parents would make her return it, she told them she found the coin in the street. But she was un-happy, for conscience was at work. The next morning, while she and the rest of the family were at the break fast table, a knock was heard at the door. A young lad had come to ask if his little brother had given Fanny a piece of money.

Her parents questioned her closely, but she still per sisted that the money in her possession was a piece had found in the street. Both believed her, for they had never known their child to tell a lie. They sent the boy away without making further inquiries, thinking

that he had seen her pick it up, and wanted it himself.

A few days afterwards, Mrs. Wood asked Fanny what she intended to do with her money, and she an-

swered, "I want to buy a new dress."

The dress was purchased. It was a bright, handsome Fanny wore it, but never felt happy with it on. something always happened to it. If she went near the fire she was sure to burn holes in it, or near a nail she almost always tore it, and in a very short time the pretty garment was useless.

But the lie kept haunting Fanny; but not until sh was fourteen years old did she have sufficient courage to tell her mother of her sin. Then one Sabbath evening, when they were alone in the room, she resolved to confess to her best friend.

Mrs. Wood was very much grieved to find that Fanny had committed such a sin; but she was glad to be made a confidant of her guilt. They talked together a long time, and then asked God's forgiveness. It was to late to find the persons who had been wronged, for they had moved far away.

Fanny never forgot about telling her first lie. Her conscience troubled her for a long, long time, and she thinks that the remembrance of that early error, has kept her in later years from committing greater ones.

ON THE DOWN-GRADE.

An old California stage-driver was on his death-bed. His eyes were closed. His hands were cold. He was rapidly reaching the "station" at the end of his "run" of life. A friend standing by observed that the dying

man was moving his right foot with a sort of convulsive jerk, and said to him: "What's the matter?" The dying stage-driver replied: "I'm on the down-grade, and I can't reach the brake."

1. Death comes to all. No will-power of man can resist it. After the most faithful effort to reach the heights of middle-life; after the steadlest pressure on the "brakes" to ease the descent to death, there comes a moment when the foot refuses to obey the will, when the "brake" slips from our hold, and we glide down to our doom of death. This is invariable and unavoidable.

2. The tendency of sin is downward. It sweeps the soul on a swift current. Sin runs on a down-grade all

2. The tendency of sin is downward. It sweeps the soul on a swift current. Sin runs on a down-grade all the way. The descent may be slow, and at first imperceptible, but it is sure, and at every step the downward inclination increases, and the movement becomes more rapid. It is very deceptive, often delightful, but unarrested, it is damning. How terrible to find one's self on the "down-grade" at the end of life!

3. The hold upon the "brake" lost! How terrible! The frantic steeds press on. The unlightened load pushes upon them. The deep chasm yawns now on this side, and now on that. The stage reels. The passengers shriek out in the agony of fear and then of despair. Convulsively the driver reaches after the lost brake. It is in vain. Too late! The speed of this chariot of death cannot be checked. The ruin is irretrievable. Habit is master now. Passion is master now. The will is demoralized. Hope is gone. Strength is gone. Time wasted returns no more. Down, down, down! A cry! A leap! Darkness! Silence!—Sunday-School Journal.

TO OUR YOUNG CONTRIBUTORS.

We are glad to hear from all sides that our children's page is so appreciated and loved. We endeavor to ake it as interesting as possible, and regret very much when the limits are encroached upon by other matter. We have a great many stories, sketches, poems, and enigmas on hand, contributed by young and old, which we hope to publish. We are sorry to have to reject any, but we must endeavor to give the "best for the money." The author of Enigma, No. 14, was Jimmie W. Page, not Gage, and Lizzie M. Dunn informs us that the correct number of letters in the Bible is 3,586,489, not 3,566,480. That's right, girls and boys, this is your page; keep a sharp lookout on it.

THE OLD-FASHIONED MOTHER.

THE OLD-FASHIONED MOTHER.

Thank God! some of us have an old-fashioned mother. Not a woman of the period, enameled and painted, with her great chignon, her curls and bustle; whose white jewelled hands never have felt the clasp of baby fingers; but a dear, old-fashioned, sweet-voiced mother, with eyes in whose clear depths the love-light shone, and brown hair, threaded with silver, lying smooth upon her faded cheek. Those dear hands, worn with toil, gently guided our tottering steps in childhood, and smoothed our pillow in sickness; even reaching out to us in yearning tenderness, when her sweet spirit was baptized in the pearly spray of the river.

Blessed is the memory of an old-fashioned mother. It floats to us now, like the beautiful perfume of some woodland blossoms. The music of other voices may be lost, but the entrancing memory of hers will echo in our souls forever. Other faces will fade away and be forgotten, but hers will shine on until the light from heaven's portals shall glorify her own.

When in the fitful pauses of busy life our feet wander back to the old homestead, and crossing the well-worn threshold, stand once more in the low, quaint room, so hallowed by her presence, how the feeling of childish innocence and dependence comes over us, and we kneel down in the mother sunshine, streaming through the western window — just where long years ago we knelt by our mother's knee, lisping, "Our Father." How many times when the tempter lures us on, has the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the deep abyse of sin! Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.

ENIGMA, NO. 16.

I am composed of twenty-six letters. My 1, 24, 14, 16, 1, 9, 18, is one of the Southern States. My 20, 12, 5, 23, 25, is a girl's name. My 4, 20, 22, 24, is a river in Europe.

8, 18, 23, 16, 21, is a boy's nar

My 2, 11, 25, 8, 14, 1s one of the Western Territories. My 22, 14, 20, 9, 3, 19, 12, is a country in South America. My 7, 18, 20, 20, 25, 8, 12, 6, 10, 4, 24, is the capital of one of

My 17, 25, 3, 19, 26, is a man's name.
My 22, 20, 15, 4, is a color.
My 11, 18, 2, 10, 13, is a wild flower.
My whole is found in the New Testament. M. B. P.

UNCASVILLE, Conn.

ANSWER TO ENIGMA, NO. 15.

"Bless them that curse you, and pray for them which despitefully use you." — LUKE vi. 28.

NINE TAILORS MAKE A MAN.—A curious explana-tion of this phrase is given in Graham's "Book about Words." In olden times when every death was an-nounced by the tolling of the passing bell, the strokes were called "tellers." Nine strokes indicated the death of a man, six that of a woman, and three that of a child. The words "nine tellers" were easily perverted into "nine tailors," and hence the origin of the adage is easily traced.

The Methodist Church.

HEDDING CAMP-MEEING.

HEDDING CAMP-MEEING.

The Camp-meeting commenced on Monday evening, August 28, and continued until the next Monday evening, Sept. 4. Rev. O. H. Jasper, Presiding Elder of Dover District, had charge of the religious services, and he opened the series of meetings by giving the people a forcible and appropriate sermon, on Christ drawing men unto Himself. The preaching throughout the week was spiritual, and in harmony with the interests of the meeting. Sound doctrine, and an interesting variety was presented in plain language, and by simple illustrations, and with unusual power.

Rev. A. C. Coult presented an invitation to the thirsty to come to Christ, the Fountain of Living Water. Bro. Downs spoke of the Warnings of God. N. M. Bailey preached on building up a Christian character; Dr. Barrows on looking at the Invisible; Bro. Titus on the General Judgment; G. Chadbourn, on the New Birth; S. Norris, Salvation; E. F. Pitcher, on—I am Not Ashamed of the Gospel, etc.; D. J. Smith—I will never Forget Their Works; Charles Nichols, a Congregationalist, on Trusting God; C. Plummer, Faith in Christ; D. C. Babcock, Refusing Him that Spake from Heaven; Elisha Adams, Confession and Forgiveness of Sin; H. Montgomery, What God has Done to Save Men; S. E. Quimby, the Christian Rese; and the last segmen was by Rev. S. Norris, on the Adams, Comession and Forgiveness of Sin; H. Mongomery, What God has Done to Save Men; S. E. Quimby, the Christian Bace; and the last sermon was by Rev. S. Norris, on the words, "I have somewhat to say unto thee."

A very impressive children's meeting was held at the stand, on Thursday, at one o'clock. Rev. G. P. Wilson taught the

on Indrauly, at one octool. Rev. G. P. Wilson taught the old and the young, that were gathered by thousands, "How to Sing, and Pray, and Work Themselves to Heaven."

A Temperance meeting was substituted for the usual preaching-service on Thursday evening, at the stand. Several prayers ing-service on Thursday evening, at the stand. Several prayers were offered, and speeches were made by Rev. O. H. Jasper, ex-Gov. Nathaniel Berry, and D. C. Babcock. A total abstinence pledge was read to the congregation, and more than a thousand people rose to their feet, and with uplifted hands declared that they signed it. It was a religious Temperance meeting, that did good, and its fruits will be seen after many days.

the Sabbath was the great day of the feast. A great crowd of people gathered to attend the preaching, and it is worthy of praise that the order was almost perfect.

The love-feast was held in the morning, and a cloud of witnesses appeared to own their Lord. Rev. E. Adams had charge

of the exercises. The congregation sung the hymn: -

"Give me the wings of faith to rise Within the veil, and see,"

These are some of the testimonies: "I haven't any trouble with the Saviour. My trouble is all with my own heart." "I am on my way to heaven, with glory in my soul." A minister said, "I went up to heaven this morning by faith, to greet some friends who have gone home. Last week I buried a brother, and this week I bury another; but, glory to God, I am saved from sin."

a brother, and this week I bury another; but, glory to God, I am saved from sin."

An aged disciple said, "Religion is as good now as it was sixty years ago. Bless the Lord, O my soul."

"Seven years ago I told you, when standing on this spot as a beginner, that I would go to heaven, if I had to go on my hands and knees; and, bless the Lord for His grace, I am on my journey this morning." "For forty years I have been able to know that my Redeemer liveth." "I am drawing water from the wells of salvation, and feeding on bread from heaven; and, bless God, it is good enough fare for anybody."

Waves of heavenly power rolled over many hearts during that love-feast hour, and exultant songs of praise, and shouts of victory went to heaven from souls that were happy in the love of God.

of victory went to heaven from some successful over of God.

The prayer-meetings were attended with the presence of the Chart. Sinners were converted, and several persons to have found Jesus at the Holy Ghost. Sinners were converted, and several persons over fixty years of age professed to have found Jesus at the altar. Backsiders were reclaimed, and believers were sanctified. It was the burden of many a prayer and exhortation that revivals of religion might break out on all the charges represented, after the camp-meeting would close; and to this the whole Church will say Amen. sented, after the camp-meetin whole Church will say, Amen.

VERMONT ITEMS.

The camp-meeting season has proved of unusual interest and profit. Five meetings have been held, one each on the St. Johnsbury, Montpeller and Burlington Districts, and two on the St. Albans District, which two are to be supplemented by a third, to commence the 12th inst. The attendance at each of these has been large, and the work accomplished very encouraging.

aging.

The Central Vermont Camp-meeting Association have improved their grounds at considerable expense, and have now one of the most inviting retreats to be found in our State. The meeting here was well attended, and productive of grand results to the churches.

sults to the churches.

This Northfield meeting is destined to take the front rank among similar gatherings; and if it be held so early as not to collide with local meetings, will gather representatives from every section of the State. It is proposed that the grounds shall be fenced, and otherwise much improved before another

season.

From the other meetings there come in the best of reports. At Lyndon, the central attraction among the visitors was the comely and devoit Sister Smith, from New York. Her words and songs were full of sweetness and power. Said an eminent lawyer present, "I would willingly wear as black a skin, to have as white a soul."

to have as white a soul."

The first of the camp-meetings on the St. Albans District was held at Highgate, and was devoted to holiness. Though unable to endorse the policy which would affix a distinctive title, and give an exclusive direction to these public meetings, we are assured of excellent results from this effort. It creeps into our memory at this writing, that the three meetings on this district this year are not a very emphatic endorsement of the doctrine not long since common, that the day of such gatherings had passed by, and the land could be better

evangelized through the regular means ofgrace. But Tempora mutantur, and why should it not also be, nos mutamur?

mutantur, and why should it not also be, nos mutamur?

The fall term of the Vermont Methodist Seminary has opened well, with a full Faculty, and a good array of students. No similar institution in New England, we claim with pardonable pride, presents more attractions than this. "Beautiful for situation," unsurpassed for healthfulness, this old, yet new seminary, with its grand past, and promising present, is the noblest of Vermont's noble monuments. It ought to, and will have a splendid future. It yet needs money. The academic building ought to be finished at once. The principal chairs should be endowed. The library needs books. The scientific department should be thoroughly equipped. Men of money may see here their golden opportunity. Invested here, sordid gain may be transmuted into moral power. We hope the agent will seek to secure that needed \$20,000 at once. The matter has already been too long deferred. We cripple our energies with every montles delay. Serving tables is good, but furnishing the tables would be better.

RHODE ISLAND.

EAST GREENWICH SEMINARY.—The fall term opened well. With the great changes that have taken place, making the fare of the first quality, the boarding-hall is well filled. The new principal is winning laurels, and the new preceptress, Miss Daggett, from Maine, is exceedingly popular. The work of the older professors needs no meed of praise. All that is needed is for the friends to rally, and send along the students, and for the rich men, the well-to-do men, to lift the debt, and provide an endowment. All this is feasible.

DELEGATES TO GENERAL CONFERENCE. - Northwest Indi ana Conference. — Ministers: A. A. Gee, J. C. Reed, N. L. Brakeman, S. Godfrey; reserves: Aaron Wood, Luther Taylor. Laymen: Hon. H. S. Lane, of Crawfordsville; John Brownfield, esq., of South Bend; reserves: Mark Jones, L. B.

Southeastern Indiana. - Ministers: Enoch G. Wood, Sa son Tincher, F. A. Hester; reserves: W. Terrell, F. C. Holli-day. Laymen: E. K. Hosford, of Edinburg, J. Mackintosh, of Connersville; reserves: J. H. V. Smith, of Indianapolis; D. G. Phillips, of Madison.

Southwest German. - Ministers: Philip Kuhl, John Schlag chauf, Wm. Koeneke. Reserves: J. Fiegenbaum, and Ru-dolph Havighorst. Laymen: Adam Klippel, of Oregon, Mo., and Dietrich C. Smith, of Pekin, Ill.; reserves: J. F. Niedaus, of St. Louis, and Philip H. Eisenmeyer, of Mascou tab. Ill.

Our Book Cable.

THE COMPLETE WORKS OF JOHN BUNYAN, with an Introduction by J. P. Gulliver, D. D. Galesburg: Wm. Garrettson & Co. This is the first complete and comely collection of Bunyan's works that we remember to have seen from an American house. That the house is situated in so remote and country a spot as Galesburg, speaks ill for Boston, New York, and even Chicago, but well for that college town. It is handsomely and openly printed, is prettily bound in beveled green cloth, has a number of fine engravings, and is a desirable volume to look at, and to give a way for Christmes and THE COMPLETE WORKS OF JOHN BUNYAN, with an Ineled green cloth, has a number of fine engravings, and is a desirable volume to look at, and to give away for Christmas and
New Year's. One sees in these pages how his whole life-work
runs to allegory. The "Pilgrim's Progress" was but the
bright consummate flower on a bush full of like, though less
consummate flowers. His sermons are largely of that type.
"Solomon's Temple Spiritualized," "The Jerusalem Sinner
Saved, or Good News for the Vilest of Men," "The Holy
War," "Life and Death of Mr. Badman," "The Heavenly
Footman," are specimens of this style. Whether it be sermon
or story, he constantly inclines to that form of preaching.
The sermons are plain and pungent. His directions to the
"Heavenly Footman" are a specimen of the "Pilgrim's
Progress" done into preaching. "Be sure that thou get into
the way that leadeth thither." "Which is the way? I tell thee
it is Christ, the Son of Mary, the Son of God. So then thy
business is (iff thou worldst have salvation) to see if Christ be
thine with all His benefits, whether He hath covered thee with
His righteousness; whether He hath showed thee that thy sins thine with all His benefits, whether He nath covered thee with His righteousness; whether He hath showed thee that thy sins are washed away with His heart-blood." "If thou shouldst get into the way, so thou shouldst also be much in studying and musing on the way." "Thou must strip thyself of those things that may hang upon thee to the hindering of thee in the way to heaven, as covetousness, pride, lust." "Beware of bythings that may hang upon thee to the hindering of thee in the way to heaven, as covetousness, pride, lust." "Beware of bypaths; take heed that thou dost not run into those lanes which lead out of the way. Though the way to heaven be but one, yet there are many crooked lanes and by-paths that shut down upon it. Notwithstanding the kingdom of heaven be the biggest city, yet usually those by-paths are most beaten; most travelers go by those ways, and therefore the way to heaven is hard to be found, and as hard to keep in by reason of these. Yet travelers go by those ways, and therefore the way to heaven is hard to be found, and as hard to keep in by reason of these. Yet nevertheless it is in this case, as it was with the harlot of Jericho; she had one searlet thread tied in her window by which her house was known. So it is here; the scarlet streams of Christ's blood run throughout the way to the kingdom of heaven. See if thou do find the besprinkling of the blood of Christ in the way, and if thou do, be thou of good cheer, for thou art in the right way."

How much this shows the author of "Pilgrim's Progress." So do the other directions: "Take heed that you have not an ear open to every one that calleth after you." "Be not daunted, though thou meetest with never so many discouragements in thy journey thither." "Cry to God that He would inflame thy will also with the things of the other world." His motives for the journey are equally rich and evangelical. Every word is full of grace and truth.

His discourse on "Reprobation" is a painful effort of a large heart to contain a large error. He makes it as light as he can, and still makes it infinitely heavy. All his relief gives no relief. Basing election on decree, and not on foreknowledge, where the Scriptures base it, he has to trust in every manner. Read this, that you may see what a doctrine it was,

faithfully and honestly preached, which caused the revolt of Unitarianism and Universalism from the truth as it is in Jesus. He evidently includes infants, for he says of its antiguity, "Reprobation is before the person cometh into the world, or hath done good or evil." And he quotes Paul on "the children being not yet born," as proof of this, which only says, "The elder shall serve the younger." "The election bath obtained it, and the rest were blinded;" he calls "shedding words, they sever between men and men; the election, the rest, the chosen, the left, the embraced, the refused." All of which is true and Scriptural, if based on free will and foreknowledge, which he especially denies. His plea for open communion every modern Baptist should read. He puts faith above an ordinance. So should they. The book ought to be in every Christian's library. In buying "Pilgrim's Progress," buy this edition, and buy it for the holidays.

Physical Cause of the Death of Christ, by William faithfully and honestly preached, which caused the revolt of

buy this edition, and buy it for the holidays.

PHYSICAL CAUSE OF THE DEATH OF CHRIST, by William Stroud, M. D., with a Letter on the Subject by Sir James Simpson, Bart., M. D. Appletons. This treatise is well known, and was once reviewed in The Quarterly by Bishop Clark. It believes a rupture of the heart, caused by his intense spiritual agony, occasioned his death. Sir James Simpson approves this view, and shows how the cry of Christ was according to the experience of those who thus die, "a piercing shrick" is their death-note. He also shows how this agrees with the Psalmist: "My heart is like wax; it is melted in the midst of my bowels." Very forcibly does this great scholar, physician, and Christian nut this thought: physician, and Christian put this thought: -

midst of my bowels." Very foreibly does this great scholar, physician, and Christian put this thought:—

"Death by mere crucifixion was not a form of death in which there was much, if indeed any, shedding of blood. Punctured wounds do not generally bleed; and the nails, besides being driven through parts that were not provided with large blood-vessels, necessarily remain plugging up the openings made by their passage. The whole language and types of Scriptures, however, involve the idea that the atonement for our sins was obtained by the blood of Christ shed for us during His death on the cross. 'Without shedding of blood there is no remission.' This shedding, however, was assuredly done in the fullest possible sense, under the view that the immediate cause of His dissolution was rupture of the heart, and the central cistern of the circulation.

"It has always appeared—to my medical mind at least—that this view of the mode by which death was produced in the human body of Christ intensifies all our thoughts and ideas regarding the immensity of the astounding sacrifice which He made for our sinful race upon the cross. Nothing can possibly be more striking and startling than the appalling and terrible passiveness with which God as man submitted, for our sakes, His incarnate body to all the horrors and tortures of the crucifixion. But our wonderment at the stupendous sacrifice only increases when we reflect that, while thus enduring for our sins the most cruel and agonizing form of corporeal death, He was ultimately 'slain,' not by the effects of the anguish of His corporeal frame, but by the effects of the mightier anguish of His mind; the fleshy walls of His heart—like the veil, as it were, in the temple of His human body – becoming rent and riven, as for us 'He poured out His soul unto death;'—'the travail of His body.'

The book has been, and will be a standard on this saddest,

The book has been, and will be a standard on this saddest, grandest of themes. May it bring many scientific readers to "the Fountain filled with blood,"

THE STUDY OF THE BIBLE, by Henry Dunn (G. P. Putnam THE STUDY OF THE BIBLE, by Henry Dunn (G. P. Putnam & Son), pp. 192, is a treatise on the Scriptures, their origin, inspiration. It takes too low views of the latter, saying "This original inspiration is not inconsistent with the presence of a human, and therefore fallible element in the construction of Holy Writ." If this be so, who is to know where the falliblity comes in? An Infallible Book is our Protestant offset to an Infallible Pope. And an Infallible Book, though it has the human element, must have it borne along of the Holy Ghost, as the writers of the Bible are affirmed by one of their number to have been filled and moved. The book is generally instruchave been filled and moved. The book is generally instruc-tive, truly devotional, and will edify the believing reader.

WHAT IS TRUTH? AN INQUIRY CONCERNING THE ANTIQUITY AND UNITY OF THE HUMAN RACE, by Rev. Ebenezer Burgess, M. A., Member of American Oriental Society,
etc. Boston: Israel F. Warren. The author of this work was
competent to handle his theme. He was the author of East
Indian grammars, and schooled in its lore. The book consists of
his lectures given before the Lowell Institute. He has died
since his lectures were ready for the press, and before they
were printed. He discusses the various systems of chronology, were printed. He discusses the various systems of chronology, accepting the Scriptural one as usually understood. He examines the pretensions of Egyptian, Chaldean, Sanserit, and Chinese writers, and shows that nothing can be proved in their works in opposition to the Scripture basis. He declares the oldest Hindoo writings and the earliest astronomical observation on record cannot be proved to have had an earlier date than the fourteenth or fifteenth century before Christ, though a few bundred more may be conceded as probable. Bunsen is theroughly exposed in his wild chronological dreams. He also few hundred more may be conceded as probable. Bunsen is thoroughly exposed in his wild chronological dreams. He also ably examines the doctrine of the Unity of the Race, and proves Scripture to be confirmed by all real history. His work is an able and exhaustive treatment of one of the most interesting of the questions dividing the Churchand the world, and shows what missionary life does for the home work. We wish some of our scientific scholars would as thoroughly refute the absurdities of modern pretensions as to the development of man, as he has the operations of his vast antiquity and diverse in. He deserved to go to heaven after thus defending ven's truth before a contemptuous world. origin.

THE MOABITE STONE, by Rev. B. F. DeCosta. A. D. F. Randolph & Co. Mr. DeCosta is very industrious in his studies, and broad. From Mt. Desert to the Moabite Stone is a wide range in space and time, and rocks even. He gives here the history of the finding and recovery of the stone, the translation, commentaries of others, with much original and interesting matter of his own. It is the first fruits of this discovery of great harvest that shall annihilate scoffers and skeptics with his historic fullness.

R. Carter Bross

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THE HERALD.

BOSTON, SEPTEMBER 21, 1871.

TERMS, \$2.50 per year. Clergymen, \$2 - in advance.

TO READERS AND CORRESPONDENTS. - All leaded articles, not cred-ed to other journals, are original. Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

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Obituaries must be sent within three months of the deaths of the per-na described; marriages and deaths within three weeks of their occur-

Will each subscriber be kind enough to look at the figures on his paper, and if it has not been paid to Jan. 1, 1872. he will confer a favor by forwarding the amount due. If some should receive bills, they will please consider it a genreminder of their indebtedness.

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Attend to the canvass. Only \$2.50 for new subscribers till Jan. 1873.

SOME NEW METHODIST BOOKS.

"Who reads an American book?" asked Sydney Smith, forty years ago. Who does not read them now? it may well be retorted. So some have asked, in blind incredulity, "Who reads a Methodist book?" They have been said to despise learning, because they despised its being made an end, and not confined to its legitimate place, as one of the means'to an end, and not the greatest even of them. They have been told that they could not write, because under the pressure of their wide pas-torates they had not the leisure necessary to such exer-But amid all that pressure, they achieved some very noticeable results. Clarke's and Benson's Com mentaries were written on the large circuits, and incessant preaching of the earlier years of Methodism. were Watson's Institutes, the most eloquently written. and widely read of any statutes of theology extant. Wesley was an enormous writer as well as re his pen kept all the hours between his speeches busy In later years we have seen yet more liberty for the press, and with the press. Stevens has given the world the most popular ecclesiastical history, and if the Book Concern could arrange with Harper Brothers for the putting of our publications before the general public, it would find this history selling rapidly in every bookstore in America.

These stars begin to fade away into a general illumina tion. The sun of Methodist literature takes the place of Here lie before us, in the issue of almost a single month, several noteworthy works from Methodist pens. Two of these are from brethren in professional sche one from a pastor, one from a superannuated preacher and one from the editor of *The Quarterly*. They all show that our talents are being well employed, and that the new age is not behind the old.

Dr. Kidder takes the lead, with a work entitled, "The Christian Pastorate: Its Character, Responsibilities, and Duties." Some fancy that ministers not in charge of a church, are not ministers after the full sense that those thus stationed are. But here is one who has been relieved from such work for a score of years, and yet he gives it the best of advice, practical, wise, experimental. He is one of the best of pastors, for he nows how to make pastors. Like too many scholarly men, he does not degrade this office. He does not abolish it in any one department. He looks at it in its whole ness. It includes, to him, the whole of the ministerial career. He enlarges on the office and function of the ministry. If any one is foolish enough to suppose that the ministry are to be abolished by the entrance of laymen into the councils of the Church, let him read thes introductory chapters. Let him see what titles and dignities are applied to this office in the Word of God. Let him see what authority belongs to it. Let him feel how they can yet " make good the Apostolic boast."

THE CHRISTIAN PASTORATE, by D. P. Kidder, D. D., Hitchcock Valcton.
THE SWORD AND GARMENT, by L. T. Townsend, D. D., Lee & Shep-

rd. Commentary on Acts and Bomans, by D. D. Whedon, D. D., Carl-

THE MISSION OF THE SPIRIT. BY Rev. L. B. Dunn, Carlton & Lanahau. MOMENTS OF VISION, by Rev. B. Pomeroy.

Dr. Kidder defines and defends the "Divine plea of succession," which is by special calls, not by outward, historic connection. He guards against the priestly succession, and by historic proofs, replaces the sacerdotal idea with the true one, of an inward moving of the Ghost. He shows how this inward monitor is followed by light, if obeyed; how the Church recognizes it, as the recipient moves on to higher light and duty. considers the preaching and the pastoral care as including all other duties; dwells on the responsibility of the pastorate; discusses all forms of Church activity, gives advice as to the proper ministerial traits; urges hard and persistent study, obedience to Discipline; tells what sort of sermons to make, and how to preach them; approves of all sorts of special work; that is well directed and rightly inspired: in fact, touches on almost every point which ever comes before a clerical mind, and ouches them wisely.

The work is not glowing in style, but is calm, instruc tive, judicious, full of information, and will be a rare help to every minister who wishes to properly magnify his calling.

Accompanying it is a work by another profe another of our theological schools, on the same theme. He is younger by many years, and his work evinces that June-like freshness which belongs to the June of life. It is entitled, "The Sword and Garment," and is the expansion into a book of a Conference sermon.

Being invited to preach on ministerial education, be fore the New England Conference last spring, Dr. Townsend's thoughts naturally took the profess course they are accustomed to move in. Having theological students under his charge, and having in his brief and brilliant career as a professor occupied the Chairs of Exegesis, History, and Homiletics, he could readily follow the line of his experience in discoursing on ministerial education. His text was as apt as his It was one of Christ's concluding orders: " And topie. he said unto them, When I sent you forth without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, But now h that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and

On this order he builds up the ingenious argum that at the beginning of all new dispensations of the Spirit, Christ clothes the preachers with special, and, in a sense, miraculous grace and power, but, as these sys-tems get solidified, He leaves them to acquire that preparation in regular ways of culture.

Proceeding from this base, he advances to the consideration of what that culture should be, and discourse fluently and forcibly on the threefold, armor of the preacher, exegesis, or aptness in the Word of God, pastoral work, or the shepherding of souls, and doctrinal undness against polemical and dogmatic infidelity.

The Bible is magnified, although there seems just the least avoidance of advocating its only claim to our exclusive devotions, and especially to the exegetical examination of its minutest words, its perfect verbal inspiration For if this Book be not the very Word of God, then the patient search after its verbal import, is both unwise and unscholarly. It is because God spake the words, that the words themselves are to be studied. His eulogy on the Bible is broad, and lofty, and earnest. His argument for its inspiration is confined chiefly to this sentence: -

"The preacher must be able to show that the Volume though compiled from materials so widely scattered, has, throughout, the general arrangement and definite purpose of One pervading mind; if not, the question of inspiration is settled adversely."

"The preacher must be able to show more than this, or "the question of inspiration is settled adversely." He must be able to show how its words are the words of God, its thoughts, the thoughts of God, its style, the style of God, its letter, the letter of God. "One pervading mind" may cover Lange's Commentary, or Harper's publications, or the American army, or the policy of Germany, but that does not make Lange, Harper, Grant or Bismarck the author of all that is written, published, fought or wrought, in their several

The Bible is as closely united to God, as its counter part, the book of Nature; and as it is impossible to sep arate the least atom in the universe, from the Creator's direct and immediate presence in creation and support, through His laws, and His Spirit, "that rolls through all things," so is it impossible to separate the least word in this written Book of God from His direct connection and inspiration.

The argument on studying the Bible, and clinging to it, is powerfully put, and necessitates a preliminary statement and advocacy of its relations to its Supren Author.

On dogmatic theology the book is admirable. It di

covers the hostility of the day, and wields the sword, and flings away the garment in true soldierly fashion. Well does he say: — See page 547.

In the department of pastoral and parish work, he is less eloquent. He does not feel that so forcibly. He seems to cling to the idea that all ministers must necessarily be first of all preachers, that "eloquence," or fluent speaking is their chief sword, almost their only weapon. He thinks "God has not called to the pulpit son who has not by nature, or who cannot acquire by discipline, the essential elements of true eloquence." He says, if such are called, it is to the "other pdeartments of Christian work, teachers, pastors, evangelists, but they have not been called to the work of persuasion by means of a sermon," that is, to preach. If they at-tempt it, they will fail. He thinks "it is fortunate, per-haps, that the Church has situations for instructors, for solicitors of funds, for editors and their staffs, for book agents, and building committees, into which semiose men may pass, and without violent shocks, who find themselves failing in the pulpit."

Now in this, this preacher professor, we judge, slightly errs. He writes, he teaches, he preaches. In which sphere does he think he is doing the Master the most ervice? In that, he will answer, in which he is engaged. If he is writing a book, in writing; if he is teaching a class, in teaching; if he is preaching, in preaching. Even so God uses all His ministers. difference between a minister, one who serves, and a layman, is in the exclusive devotion to Church work. The ministry serve God entirely. They have no other calling. They visit, they teach, they preach, they publish for God. If a minister goes into the general publishing work he is secularized, but if he is sent by the Church to publish its hymn-books, Sunday-school books, sermons, commentaries, in a word, its local literature, he is no more secularized than if put in a theological school, or made pastor of Bromfield Street Church. So if he takes a chair in a Church academy or college, in order to Christianize culture, and keep our educating youth in our Church, he is serving the Master and the Church, as nuch as if Presiding Elder or Bishop

Nor does he in these places lose his gift of preaching. Dr. Stevens, to mention the first of our clerical editors, did not lose his gift of preaching by becoming a Church editor, and defending her cause with his pen against her numberless foes of the press. Nor did Dr. Cummings lose his by being president of a college; nor Dr. Durbin his, by accepting a missionary secretaryship; nor Dr. Porter his by becoming Book Agent; nor Dr. Warren his by entering a theological school; nor Dr. Raymond his by becoming principal of our chief seminary. The minister, the preacher even, is none the less a preacher by doing any work to which the Church shall call him. Our most powerful preachers have been apt to be called to these Church offices. They have been They have been in all Church history. Wickliffe, Chalmers, Emory, Simpson, Thomson, Lyman Beecher, Moses Stuart, Professors Park, Phelps, Shedd, and many such of th gregational Church; Addison, Alexander, father and brother, Arthur, the finest of the Wesleyan preachers, Durbin, president, editor and secretary, Olin, Fisk, Wis Curry, Waugh, Bangs, Ruter, Bascom, the living and the dead, show in all churches that all these offices are of equal honor, dignity, and power.

Nor is it quite true that the general preacher must be eloquent to be successful. Of the ten thousand of our ministers only a hundred or two may be called eloquent. These rare birds fly alone. The great mass are faithful, earnest pleaders for Jesus, faithful from house to house, faithful in prayer-meetings and pulpit, faithful in study and closet. They need every stimulus; they deser every commendation.

This little treatise eloquently urges them to faithful labors in the closet. It cannot urge them too earnestly. The pulpit is, after all, their main tower. They appear twice each Sabbath to a waiting and hungry crowd. they study hard, fresh, warm studies; if they get up their sermons out of full heads and hearts; if they speak them easily, naturally, warmly; if they make pointed in entreaty as in argument; if they, in a word, love the pulpit, and become loved by it, they will find this centre of their influence radiating its warmth and light over all their work. They will find the visiting easy, the prayer-meeting precious. They will not rest, if any Sunday night passes without some one seeking Jesus. They will feel that the month is lost that does not witness a baptism, or a new addition to their churches. They will reckon themselves successful, only as they have done successful work in winning souls to

These two treatises, rightly studied, will help to that end. Every minister will find them "profitable for doc-trine, for reproof, for correction, for instruction in right-eousness, that the man of God may be perfect, thoroughly furnished unto all good works."

THE MASSACHUSETTS JEHU.

The Scriptures wonderfully fit every experience and yery age. The story of Jehu is repeated in the story every age. The story of Jehu is repeated in the story of Butler. Jehu was a chief captain to whom Elisha, the presiding Elder, sent one of his preachers, with instructions to anoint him king. He found him sitting among the other officers, and said, "I have an errand to thee, O captain." And Jehu said, —he was the first to speak, of course, — "Unto which of all of us?"

And he said, "To thee, O captain!" He was taken aside, and anointed. The Massachusetts Jehu, like him of Israel, fancies he has received the priest's oil on his head, though in this he may be mistaken, and that he has a call to the Governorship, as by a "Thus saith the Lord.

Our Jehu begins his mission like his great ance He flies through the State, cutting off the heads of the ruling power with a faithfulness not surpassed by the fordealings with the house of Ahab. His " driving is like the driving of Jehu, the son of Nimshi; for he driv-eth furiously." He is said to have spoken eight times a week; almost holding, like a theatre, Wednesday and Saturday matinees. He draws great crowds about him. The largest halls are insufficient to hold his audiences He cuts right and left with the sharpest of scimetars He smites John Brown and Jefferson Davis with equal impartiality. He treats rumseller and Prohibitionist as one and the same. Like Time, who also rideth furi-

Both great and small."

More than this, the temperance leaders affiliate with each Jehu. After the ancient one had slain the royal family, and was proceeding to slay their political asso ciates and the priestly set, it is said (2 Kings x. 15). "And when he was departed thence [from the royal slaughter], he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, 'Is thine heart right, as my heart is with thy heart?' And Jehonadab answered, 'It is.' 'If it be, And he gave him his hand; and give me thy hand.' e took him up to him into the chariot. And he said, *Come with me, and see my zeal for the Lord.' So they made him ride in his chariot." And Jehu went to Samaria with him, and slew all that was left of the followers of Ahab, and all the priests of Baal, that Elijah had left. Now this Jehonadab, the son of Rechab, is he of whom it is said by Jeremiah the prophet (xxxv. 6), "Jonadab, the son of Rechab our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for-ever." When one sees some of the Prohibition allies our Jehu hath riding with him in his chariot, he may well say, "This day are these two Scriptures fulfilled in our ears.

Four thousand years have passed, and eight thousand miles away, in another land and tongue, both lands and tongues utterly unknown to that ancient general and teetotaler, appear a fiercely riding captain and the warm Prohibitionists driving together to a political slaughter; so wonderfully do the Scriptures reproduce forever th life of man

What will this Jehu do if made King of Massachusetts? The original one did not restore the religion of his fathers, nor did he even make Jehonadab's theories into a law. Will the latter really govern according to the principles of Prohibition? He has not avowed himself a Prohibitionist. He has refused to express an opinion on this subject. He simply says, "I will enforce the law." So Jehu said, "Come see my zeal for the Lord;" but his zeal stopped short of perfect service. He did not restore the true worship. He only went from the Baal of Ahab to the calves of Jeroboam. Will our Jehu advocate and support, as well as enforce Prohibition? If he does, his reign, if he should reign, will be far better than that of his swift-riding protonym. If not, his success will be the worst of failure

The true duty of every Prohibitionist of Massachu-setts is to stand by that flag. If the Republicans nominate a candidate who will uphold it, well; if not, be with the minority, who will erect a standard of their own. Several prominent candidates are avowed friends of license. No matter what may be the platform, such men must not be trusted. Their nomination will double

the Prohibitory vote of last year.

Let the lovers of this chief of the causes of to-day wait on Providence with calm spirits. Their duty will be made plain. This turmoil of personal strife for the headship of Massachusetts' politics will end in the real advancement of their cause. Whether our Captain Jehu reigns or falls, Prohibition will advance to universal

FOR HOUSEHOLD PRAYER.

We have noticed the forthcoming book on "Home Worship," from the press of Rand & Avery, and the houses of Osgood and H. A. Brown. From advanced sheets, we gain a fuller idea of its character and merits. It will be printed on quarto sheets, not unlike, in size

and appearance, a family Bible. Two columns of good type half down the page give the Scripture lesson two shorter columns, in finer type the comment, which is both instructive and edifying. Then follows the prayer, tender and earnest. The one on the 53d of Isaiah, is a good specimen of them all. It is as follows:—

"O Lord Jesus, who for our sakes didst endure such contradiction of sinners against Thyself! grant us grace, that, like Thee, we may be meek, and lowly of heart. When offended and wronged by others, may we remember Him, who, when He was reviled, reviled not again, and who from the cross prayed for the forgiveness of His enemies!

Our Father in heaven, as we pray Thee to forgive our manifold offenses, may we ever show the spirit of forgiveness toward all who do us harm! Set a watch, O Lord! at the door of our lips, that we offend not in word; and, while bold and firm for Thy truth and cause,

lorgiveness toward all who do us harm! Set a watch, O Lord! at the door of our lips, that we offend not in word; and, while bold and firm for Thy truth and cause, in all that concerns ourselves may we study the things that make for peace! Help us this day to resist temptation, to walk uprightly, to do good as we have opportunity, to relieve the suffering and the needy, to be kind toward all, and to overcome the world.

"Father of all mercies, we commend this household to Thy loving care. [O! take these children into Thine arms; defend them from the power of evil; draw them to the cross of Christ, that they may there be baptized into the love of Him who died for them.] Grant us, O Lord! such prosperity as shall please Thee; yet, in all that we possess and enjoy, help us ever to remember that we are not our own, but are bought with a price, — even the precious blood of Christ. We pray for Thy Church which Thou hast redeemed: grant her peace and unity. And, O! hasten the ingathering of the nations, that Thou mayest see of the travail of Thy soul, and be satisfied. Heavenly Father, we bless Thee for the mercy that has brought us to the beginning of this day; we supplicate Thy favor upon all our friends; and, O Lord! have mercy upon us, and upon all men, for Christ's sake. Amen."

If we were at liberty to criticise the prayer, we should change "these children" to "our children." is not binding in its exact form, every one who leads the devotions will have liberty to change it after his own judgment. The volume will be an excellent aid to this holy service, and especially be of benefit to those families whose father is absent, and whose mothers have not been as free as Susanna Wesley was to conduct the devotions themselves. It is a good sign of the prevalence of family prayer, that such houses issue such a costly work. May it have a great sale.

NO THOROUGHFARE.

The Golden Age of last week attempted to answer Mr. Towne's blasphemous words concerning Jesus Christ, but only to show, as we said it must, that they could not be answered from its basis of thought. It asserts that "all the leading skeptics," of which it mentions Paulus, Strauss, Renan, Baur, Davidson and Schenkel, "have left the moral character of Christ unimpeached." It declares they pointed out errors in His teachings, discovered limitations of knowledge, judgment, and will, "and yet with all these defects," they never dream that he was not one of the most original and remarkable characters of the race, not less than other men, but more." It also asserts that "all criticism" condemns the unity, correctness, or perfection of the Gospels, and only allows them to be received in a general way, which extracts their spirit "without being embarrassed with technicalities, or disconcerted by differences of detail."

Of course such a view leaves the viewer tumbling in a morass of blackest doubt and difficulty. He has to ignore the express words of Christ, declaring, as The from the reporter's pen," and so leaving us again at sea to know what were spoken by Him, and what not. To talk of clinging to His spiritual heights, and yet to refuse to accept His own assertions of Himself, made in those utmost spiritual heights, is not to make of Christ ething more than man, but something infinitely less.

If Mr. Tilton should find amid Socrates' wise ourses, such declarations as "I and my Father are One." eaning by Father the supreme god of the Greeks, "Before Homer was I am," "No man knoweth Soc rates but the Father," "The Father showeth Socrates all that Himself doeth," what would he say of such presumption and its presumer? Is he more than man, or Mr. Towne would be approved to him in assailing all such pretensions. If Socrates should ask his disciples, "Whom say ye that I am," and Crito answers, "Thou art the Sent, the Son of the living God," and Socrates replies, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven;" if He tells the judges that condemn him on the Hill of Mars, that Sanhedrim of the Greeks sitting on a hill not unlike that on which Caiaphas and his fellow judges assembled, when they solemnly put him under oath and say, " I adjure thee by the living God that thou tell us whether thou be the Sent, the Son of the God," and Socrates answers under oath, "Thou hast said," or as one reports him, "I am;" if he goes on to declare that they shall

see him sitting at the right hand of God, and coming in the clouds of heaven; if He prophecies, long before his arrest that he will be caught, and how he will be killed, and that he will rise again from the dead in three days, and this very prophecy is the testimony that kills him; if he talks just before his death, not in a half guessing way as to the possibility of his conscious existence after death, telling them they will have to look sharp if they really wish to get hold of Socrates, when they take up his body for burial, which is about the most the Greek great one said, but tells them, 'I am the way, the truth and the life, I go to my Father, and when I go, I will send you the Comforter, even the Spirit of truth, who shall lead you unto all truth, and who shall abide with you forever;' if he closes this last talk, not by telling them to offer a cock to Esculapius, but by talking di rectly with God in the most wonderful strain of familiarity, and speaks of the glory "I had with Thee before the world was," speaks of those who shall believe on him, "that they may be one, even as we are one. I in them, and Thou in me;" if He should say all this. and more, would not men properly characterize Socrates as Mr. Towne does, or as the Orthodox Church in all ages has. Mr. Potter, rightly, from his basis, put Socrates above Christ, for no such effrontery of familiarity and presumption ever escaped his lips.

The Golden Age, or any less skeptical Unitarian, cannot put Christ's words in any man's lips, be he Emerson, Parker, Plato, or himself, and not feel the blasphemy of such presumption. The attempt of the Age to play between this outside, honest infidelity, and the evangelical truth, is unworthy its managers, or the truth

itself.

The Lord Christ, from the angelic declaration made to Mary, "the Holy Thing that shall be born of thee shall be called the Son of God," to His ascension morning, when He declared, "All power is given unto me in heaven and earth," towers so infinitely above other men, that the attempt to put the name of any man, however great, in His place, looks to every honest Christian almost as blasphemy. And we have to beg pardon of every devout reader, if, to rebuke the infidel who places Socrates above Christ, and in his heart puts Emerson and Parker there, or who only puts Him a little or much above other men, we let them see how his christ would look in the setting of the Divine One's own language. He will find there is no thoroughfare in this attempted passage. May the sight bring such to re-pentance, tears, and prayers, so that with believing Peter, and even the heathen centurion, they shall exclaim, "Truly Thou art the Son of God.

ANOTHER NEW DEPARTURE. - The rebels propose to call on Congress to pay them three thousand millions of dollars for their slave property, one half of it to go to the former slaves, one half of it to the former masters. The Methodist Advocate warmly and justly denounces this proposal. We should like to see one half of it carried out, the slave half, and the amount to be given in lands taken from their still rebellious masters. This was Gen. Butler's and Thad. Stevens' proposal. It ought to have been carried out. But there is always a disposition to heal the hurt of the daughter of the people slightly.

MODEST. - The Methodist says "it is the only Church paper whose range of circulation is co-extensive with the ountry, and this advantage it has because it is not official.

The Christian Advocate has a wider range of circulation, and that because it is official, and both because they are published in New York. Yet influence has another centre, and the "widest range of circulation" does no always consist with the widest range of influence; Harper's Monthly, and the New York Ledger, for instance.

The Tribune thus rightfully scarifies Charles Reade :-

The Tribune thus rightfully scarifies Charles Reade:—
"The unction and pertinacity with which Mr. Reade dwells on the details of physical nature, might be in place in a medical lecture, but are as foreign to the purposes of art as the mysteries of the nursery or a lying-in hospital. Not that there is anything of a prurient or seductive character in his descriptions—they are protected from that by their coarse indecency—they simply present situations around which the writer lingers with a fond infirmity, but from which a healthy mind turns away with as prompt a distaste as from the inevitable unpleasantnesses of a sick chamber. It is only the infatuation of cynicism that brings details to the front around which a veil is thrown in all circumspect households."

The Northwestern says : -

"An old lady spoke in a love-feast at Niles, Michigan, recently, as follows: 'I am glad to be with you; I am now over one hundred and nine years old. I love the Saviour; and have now enjoyed religion one hundred years.' She was born in the State of New York, and distinctly remembers Braddock's defeat, and many incidents of the revolutionary war."

NEW PICTURES. - Prang begins the fall trade with two superb pictures, "Murillo's Conception" and Long-fellow's "Wayside Inn." The former gives the upraised eyes, half open lips, devout attitude, flowing hair, and clasped hands of the famous "Conception." mantle, and white robe about the shoulders are also The chromoist has caught up with the artist, so far as mechanicism can with genius, and a copy with an original. It is the sweetest and best of his religious pictures, and will give healing to every gazing soul.

"The Wayside Inn" is of another type. A golden autumn sunset streams through a thicket of elms and maples ablaze with color, on the gable-end of the old inn, on the barn, and an old-fashioned baggage-wagon before it. It is a very cheerful picture, and exceedingly well done There is an artistic finish about Prang's works that other houses seldom attain. The subjects are choice, the treatment graceful. He has also issued a number of smaller gems. The New England School-House, and the Log Cabin, and Dessert, Fish, and Flower pieces. Get ready your purses for Christmas, and these gems.

H. A. Smith & Co., Studio Building, stand at or very

near the head of the photographers of this city. They are especially celebrated for the softness and clearness of their work. They print many of the best masters in a style equal to line engravings in sharpness, and superior in delicacy of tone. Among these are copies of Corregio's frescoes in the cathedral at Palma, John and Augustine Peter, the Diana, and others. Their whole series are of the best artists, and in the best style. Visit their gallery, and study this and other collections.

B. B. Russell & Co., has issued a pretty engraving of a girl with her arm full of kittens, taken out of a nest, their mother striding sternly at her side, and she with difficulty holding her three struggling captives. It is just the thing for little girls.

NATURAL HISTORY. - How often have our readers wished as they whiled away an hour or so at our Natural History Rooms, that they might have the privilege of ing some of the beautiful birds there on exhibition in life and health. Our New York readers are blessed with a magnificent collection of birds in the Park, which can be seen at all times; but Boston is sadly remiss in anything of the kind. That longing to see a variety of birds together, has been partially satisfied by the opening under the Baptist Church in Bowdoin Square, No. 9, of a strictly first class bird store, without animals, or anything to offend the most fastidious. Here can be seen birds from all parts of the world, all living happily together in large family cages, while in the article of cages, and everything pertaining to a first class bird-store, is here kept in endless variety, and at such very prices as to be within the reach of all. Messrs C. Reiche & Brother are entitled to the thanks and patronage of the community for opening this store, and we trust they will receive a suitable remuneration for their endeavors to please and gratify the taste of our Boston people.

The Maine State Convention is near at hand. It is the beginning of a reunion of Methodism in that State. Its topics are timely, and their treatment will be able. We hope every minister, and as many of the laity as pos We shall arrange for an ample sible, will be present. report, but that will not equal the occasion itself. The discussions, in which all can participate, will influence our Church, and its State. Temperance, Education, Church Extension, and other live themes, will be handled lively. To Portland and the Convention.

September is assigned for the collection in behalf of the Freedman's Aid Society, in the New England Conference. It is nearly ended, and we fear but few of the churches have respected this arrangement. We are happy to hear of some very handsome collections. Don't let one be refused an opportunity to aid these our brethren in their great distress and struggle. Only \$200 will support a teacher. The schools are open to all applicants, and will yet be filled by all the ignorant of the neighborhood. Old people learn for the first time to read the name of Jesus, and weep and shout for joy over their success. Help them to this gift. With the schools lies our Church strength. Give us these, and we have the people, and the future. Let every Conference and every church aid this course now

The Chicago Preachers' Meeting visited the Conference of the Bethel Church in that city, and Dr. Reid said we should be all melted together in fifteen years. should begin the melting process now. Mr. Parkhurst told how he was warmed to them, by having only a blanket apiece for himself and his colored boy in the army; a cold night made him beg a half of his comrade's blanket to the lending a half of his own, and so they followed the Bible law, and the two laid together and were warm, and the caste ice was thawed out of him. Some way or

other it will be out of everybody, and that before fifteen

The Episcopal Church is struggling in the throes of a new departure. Rev. Mr. Thrall, of New York, has broken from its thrall. He has followed Rev. Dr. Cooper, of Chicago, in leaving this body, and setting up for themselves. The Low Church is likely to be crowded into the same act. High Church ritualism must abate its height, or it will soon be, as Emerson says, like "ar Emperor deserted of his States, and left to whistle by himself, or thrust into a mob of emperors, all whistling," said mob being the Papal, and the Established, and other bodies that trust in forms, and deny the power

The Junior class of the Boston Theological Seminary has over thirty students, and ten or twelve more are ex pected. Among them is a fine young man, Rev. T. R. Morris, a graduate of Lincoln College, third in a class of eleven, who is a licensed preacher of the African Methodist Episcopal Church. He is well received by his brethren, and we trust will, through humility and faithfulness, become the best, as well as the first fruits of

A chart describing a tour round the world, hangs in our office. If anybody wants to know how to go, he can come and look at this chart. If he wishes to know what it costs, he will find that out by calling on W. F. Knowles, New England Agent, 89 Washington Street, who is a good Methodist withal. This notice has no secured us a free pass for the trip, we regret to-say.

In publishing the delegates elected, the General Conference papers put Colorado first. East Maine has precedence, her delegates having been first chosen, and she thus being at the head of the list, as she is of the country until New Brunswick, Nova Scotia, Newfoundland and the North Pole get annexed.

A hearer in Nashville, criticising a Bishop of the Church South, says, "his preaching was like his conversion, slow and easy.

Rev. J. T. Gracey, late missionary to India, has three lectures on that field. They are entitled: "The Hindoo—His Country and his Customs;" "The Hindoo and his Religion;" "Common Things in India." He illustrates these with diagrams, curiosities, and other aids to the topics. His lectures will especially interest churches and Sunday-schools. They are highly praised. Send to him, through "Secretary of Home Lecture Bureau," Media, Pa.

Bishop Simpson is attending his fall Conferences with fear and trembling, yet he did not see his way clear to give them up. We hope he will let the brethren do most of the presiding and appointing, and all the preaching. His presence is a host. Let that content him.

We are happy to hear that Rev. J. W. F. Barnes is improving in health.

Rev J. L. Hanaford is also improving. He writes from Clifton Springs, where Bishop Simpson has been staying of late:

"I have been here some three weeks and think of re-"I have been here some three weeks and think of remaining for a few weeks longer at least. I have improved in health I think more rapidly than I did before coming. Dr. Foster is quite confident that a few months more will be necessary for my complete recovery. I pray that it may be so. I confess that I would rejoice to have a few years more at least to preach Jesus, and win souls. I long for the time to come when I shall have strength to engage again in the work with my brethren in the New England Conference. I have been greatly comforted by the grace and presence of Jesus. In my almost six months of sickness I bless the Lord for his love to me."

Miss Julia Coleman spoke before the Boston Preach ers' Meeting last week on Temperance. She read a discourse that showed good power of composition and de We have no doubt she can be made very useful in Sunday-schools, and for evening lectures. highly commended by Dr. Wise and others, and is very acceptable.

Rev. P. Wood, of Worcester, has been invited to b Chaplain of the forthcoming Republican Convention in that city. We hope he will pray them into unity and prohibition. But it will take a praying band to do that, according to appearances. If the whole Convention would resolve itself into a prayer-meeting for one session it would be the best thing it could do. We fear it a good deal of praying but of the swearing sort, which is prayer upside down and wrongside up.

Bishop Ames' portrait is in this week's Harpers, and a fine one it is, not looking at all like that picture of him of which a minister, who fancied he had been wrongly handled, remarked, that it looked "like a Pa-

cific Islander, who had just eaten one man, and wanted to eat another." It looks as if the feast were all finished, and the men well cared for in his capacious heart, not to say capacious stomach.

Bishop Janes, we learn from Omaha, has reached that city, tired with his long Pacific trip, but not ex-hausted. He can repeat Paul's words, in Corinthians, as his elasticity rises above all circumstances, "cast down, but not destroyed."

It is a striking incident and coincidence, that Drs. Gannett and Mason's last texts were on the future life. Rev. Dr. Gamett's last sermon was preached at L ter. N. H., Aug. 20, and it was from the text: 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.' Rev. Dr. Mason's was before his own people, and was also from the book of Revelation, 'There shall be no night there.

Dr. Gannett, at the semi-centennial of The Register, oncluded his remarks as follows:

"You have been reminded of that motto which was adopted some years ago: 'Liberty, holiness, love.' I should like, if I had the care of that paper to-day, to add one word, and I should name it first of all — 'Faith, liberty, holiness, love.'"

It was an important addition he suggested, and put in the right place. His attendance at the Church Street Church, the first Sabbath in August, his asking if there was liberty for him to commune, and humbly receiving the elements, were proofs that his amendment to the motto was in his life, as well as on his lips.

The old Skating Rink at the South End, Boston, has been turned into a Market, the Tremont, and from the ense attendance at the opening night, Saturday, it bids fair to pay better in its transformed state. We understand that Bro. E. D. Winslow has a deep interest in this enterprise. May it be a prize for him and for the

Rev. C. W. Cushing has published by request his discourse to the graduating class of Lassell Seminary, on Vashtias a model woman. It is a true and timely portrait, which all girls will find profitable to read and in-wardly digest. His school opens well. We know of no school in the country exclusively appropriated to young ladies so charmingly located, or more ably managed. The best Boston instructors are employed in all departments. Prof. Tourjee gives its students especial opportunities in his celebrated musical Institute. The grounds are exquisite, the community excellent, the drives charming, the government paternal. Minister's daughters will be educated at the lowest cost prices. We advise all young ladies seeking a first-class culture of the highest non-collegiate grade, to write to Prof. Cushing, and come to this truly ladies' college.

The following request was adopted last Monday by a unanimous vote:

To our very dear and highly esteemed Bishop Simpson:

To our very dear and highly esteemed Bishop Simpson:

The Boston Preachers' Meeting having heard that you are about to reengage in your arduous labor, and being convinced that your present state of health does not warrant this resumption of labor; and feeling without flattery, that your life now in its prime, is too valuable to be unnecessarily sacrificed away; and that we feel that such a resumption, we fear, will prove fatal to you, we, therefore, affectionately and earnestly pray you wholly refrain your exhaustive labors, at present.

The Methodist Church.

MASSACHUSETTS.

If ever Dr. Charles Adams was justified in appealing to a fact here to illustrate the principle he defends in the last *Quarterly*, on our second page to-day, it would be by citing the case of the East Somerville Church, which was dedicated last week Wednesday. Three or four years ago they started a meeting in a little Sunday-school room. The building was disposed of, and the meeting also. It retreated, the meeting, not the building, to the upper story of a school-house, and dwindled to the smallest span.

Two or three brethren, and a few more sisters determined to

peever give it up so. In this utter decadence and practical dispeparance of the church, they went and bought one of the lots in the city, on the hill-side, half way between two large charches, on a good street, well-named, Flint, for faces were set as a flint Zionward and churchward. Th 100 by 115 feet, and cost \$2,780. They could pay nothing they bought it, and could not have a deed of it until they had paid all over \$2,000. This they gradually collected out of their own empty pockets, giving the Lord, as did the poor widow of own empty pockets, giving the Lord, as did the poor widow of Sarepta, one third to one half of all the oil and wheat He put by little handfuls into the bottom of their jar and barrel. They got the debt down to \$1,900, when they proceeded to exercise like precious faith in respect to a church. They have built on faith, not on credit or cash, a pretty chapel, 30 by 40, costing \$1,600. At the dedication it was crowded by neighbors, not a single leading Methodist, we regret to say, being present from the large churches in the adjoining towns and cities, though the pastors of Somerville, and North Avenue. Cambridge, were there. A sermon was preached on the text, "By whom shall Jacob arise, for he is small?" which considered the distinion and depression of Jacob just then happening

Gen. Con.

in the time of Amos, his connecting the resurrection with whom, and not with what, showing that God was the only source of the growth of His Church, and the means the Church should use to grow, outward, or a material building; doctrinal, or the spiritual building, on the presence of the Holy Ghost, the sole creative power. After the sermon, Bro. Wood, of the Trustees, stated the financial condition, and nearly five hundred dollars were quietly subscribed by their friends, and neighbors, and themselves. If any brother wishes to help a most deserving church, that is helping itself most abundantly, and that is burdened with a debt of over \$3,000, and has nothing to pay, let him send his donation instantly and liberally, to ing to pay, let him send his donation instantly and liberally, to the East Somerville Church, care of J. P. Masses.

MAINE ITEMS.

Rev. C. R. Moon, of Augusta, who was injured while on his way to Pogus, for the purpose of attending the funeral of a deceased soldier, has received from the managers of the Military Asylum, through Gen. B. F. Butler, a gratuity of two d dollars.

A Baptist Church is to be built this season at Dublin Hill. A sapust Church is to be out in its season at Dubin Hit, lachias. We understand that church is enjoying prosperity. Rev. D. Libbey baptized five persons in South Lewiston,

Aug. 13.

The Methodist Church in New Vineyard has been repaired outside and in. It presents an attractive appearance. The parish is in a very healthy condition.

There are three Congregational clergymen in the State who have been ordained over fifty years Rev. Dr. Adams, of Wa-terville, Rev. Dr. Pond, of Bangor Theological Seminary, and Rev. Dr. Carruthers, of Portland. These are among the ablest men in the denomination, and are still vigorous and ac

Rey. Thomas Hillman informs us that the Methe network of which he is the pastor, is now enjoying a good degree of prosperity. Some ten or twelve persons have recently been converted, and several baptized. The indications are good for general revival.

There is a good work of grace going on in Freeman Centre.

There is a good work of grace going on in Freeman Centre. Several have been converted, and many others are seeking the Saviour. The people have suffered much from drought and grasshoppers during the season; but though they have failed of their usual crops, they do not mean to fail of heaven.

The East Livermore Camp-meeting is agreat success. The work of full salvation in the Church is going gloriously on, and sinners by scores are seeking Christ. Dr. J. Porter was at the meeting, on the Sabbath, and preached to the assembled multitudes with great acceptance. The Doctor made good reports from other portions of the work, from Hatfield, and New Jersey. The Doctor is looking finely, and seems in excellent spirits.

C. cellent spirits.

MAINE METHODIST CONVENTION. - Allow me to call the attention of the Methodists of Maine to the proposed Convention, to be held in Portland the 10th and 11th of October. It is certainly hoped that there will be a full attendance from every part of the State. Although we are separated into two Con-ferences, yet we are one in all our denominational interests; we need to assemble and consult, and pray together with ref-erence to those great matters which concern us, as one of the denomination of Christians in the State, while there is a com-mon bond of affection and labor that unites the hearts and efmon bond of affection and labor that unites the hearts and efforts of all Christians. Each has its denominational peculiarities and interests. As we are numerically the largest denomination in the State by some four to five thousand, there is a corresponding obligation resting upon us to do for God and his cause, and also there is a corresponding claim we have upon the community, for respect and acknowledgment. Whether we have received the one or met the other, is somewhat doubtful. Certainly we shall not be respected unless we respect ourselves. selves

selves.

Let us come together and look our matters over, and see what needs to be done by us as a denomination in this great matter of the world, salvation. The essays to be presented, I doubt not, will give us some light upon the matters upon which they will treat, that may be known to us as also important. Come one, come all. The fares on the different railroads and steamboats will be reduced. The precise information with reference to these nexters will upone in very next number.

reference to these matters will appear in your next number.

While we have no special claim upon our Portland brethren for hospitality upon that occasion, I presume they will be unwilling to deny themselves the privilege of entertaining their willing to deny themselves are privilege of carefully.

Methodist brethren to the extent of their ability. Their known generosity and hospitality prompt me to say this: they will be glad to see us, and will do all in their power to make the Convention a success.

D. B. RANDALL.

PROVIDENCE ITEMS.

The most interesting event of the present week has been the

PROVIDENCE ITEMS.

The most interesting event of the present week has been the DEDICATION OF ST. PAUL'S CHURCH.

which took place on Wednesday, Sept. 6. The dedicatory services commenced at 10½ A. M., and were participated in by Rev. M. J. Talbot, Presiding Elder of Providence District, Rev. Dr. S. C. Brown, late of this, and now of the Fall River District, and Revs. C. H. Titus, L. B. Bates, J. T. Benton, J. E. C. Sawyer, J. W. Willetts, L. Crowell, of the New England Conference, and S. J. Carroll, the pastor of the church. The sermon, by Rev. Dr. O. H. Tiffany, of Newark, N. J., was from Eph. v. 25-27, and, though very brief, contained much suggestive thought, expressed in the chaste and beautiful manner which is characteristic of its preacher. At the close of the sermon it was announced that there still remained upon the edifice a foating debt of \$2,005.10, in addition to the funded debt, which is \$2,500. Of this floating debt the Committee had means to pay \$544.41, and the congregation was called upon for the balance, amounting to \$1,460.69. In a few minutes fifteen hundred dollars had been raised, the response to the appeal being very general. Especial liberality was manifested by some of the brethren of the Mathewson Street Society. Very generous subscriptions were also made by members of the St. Paul's Society, of limited means, who had previously made large sacrifices.

The dedicatory ceremonies were followed by the "feast of

ade large sacrifices.

The dedicatory ceremonies were followed by the "feast of

dedication," a very pleasant collation provided by the ladies of the Society, which was enjoyed by a large number. was enjoyed by a la

In the evening a large audience gave earnest attention to an excellent sermon by Rev. S. F. Upham, of Boston. Between one hundred and fifty and two hundred dollars were raised at this service as the beginning of a fund to pay for the organ, which has been placed in the gallery of the church.

which has been piaced in the gainery of the church.

THE NEW EDIFICE

is a beautiful, admirably planned, and very thoroughly built structure, semi-Gothic in design, carpeted, well-ventilated, illuminated by day through windows of stained glass, and by night from gas reflectors of artistic pattern and brilliant power. Its cost is, in round numbers, twelve thousand dollars,—the lot on which it is situated with the two adjoining ones, which lot on which it is situated, with the two adjoining ones, which also are held by the Society, having cost fifteen hundred dollars additional. It is surrounded by a thriving and fast increasing community. Our city is rapidly developing in a southerly dicommunity. Our city is rapidly developing in a southerly di-rection, and before many years another church, a mile below this, will be needed.

this, will be needed.

To Bro. Carroll, the pastor of St. Paul's, much credit is due for the energy, tact, and determined persistency with which he has pushed this building enterprise to completion. In the face of obstacles before which many would have hopelessly shrunk back, he has steadily held on his way, turning neither to the right nor to the left; and to the eyes of a grateful people this beautiful church must, while it stands, be the memorial of his branting account and each convention to the left is the property and the period of the property and each convention to the left of the period to the period of the period o practical sagacity and self-denying toil. He is a plucky fellow having both grit and grace.

EAST MAINE.

The good work of securing better parsonages is going forward in our Conference. At Orono, very important changes have been made in the plan of the parsonage. This, with other improvements, have added much to its convenience and comfort. Rev. H. W. Bolton supplies the pulpit a half day each

Sunday.

At Bucksport the new pastor found a very good home. The parsonage, purchased last year, had been thoroughly revolutionized, and put in good condition throughout. It is now among the very best in the Conference. We can have good houses for the ministers in all our charges. People must put more money into their religion. Keep this ball rolling, brethren.

Rev. C. E. Knowiton has effected important improvements in the parsonage at Rockport, and others will follow immedi-ately. He is winning the hearts of his people by faithful Christian labor.

Christian labor.

Bro. Allen's inauguration as President of the Maine State College of Agriculture and the Mechanic Arts, took place the 3ist ult., at Orono. His address was well received by an appreciative audience. It will 'please the editor of Zion's Heraldo to learn that he recommended opening its doors to young ladies! At a meeting of the Trustees, the same day, Bro. C. H. Fernald, of Houlton Academy, was chosen Professor of Natural Science. As Prof. Fernald has other calls, it is not certain which he will accept.

In a late item there was an omission of the facts that, in addition to the offices named, this Conference furnished the Superintendent of the State Reform School, and the Agent of Zion's Heraldo; and that also a chaplaincy in the Nayy was se-

ZION'S HERALD; and that also a chaplainey in the Navy was se-cured for Rev. G. G. Winslow, which he lost because he wan born too soon by a few months, thirty-five years being the lim-itation. Pity a man should suffer for what he was in no sense responsible for. However, it is better to be in the pastoral re-

News Notes.—The corner-stone of a soldiers' monument was laid on Boston Common, on Monday, with imposing ceremonics.—The Mount Cenis Tunnel was formally opened on Sunday.—There was a \$300,000 fire in St. Albans, Vt., on Sunday morning.—Mr. Perham was elected Governor of Maine by over 11,000 majority.—A boiler exploded in Curtis's hat factory, Newburyport, on the 11th, killing seven, and wounding more.—The Park Place, Columbian, and Crescent Hotels, Saratoga, were burned on the 14th.

Church Register.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION.—The next session will be held at Power Street Church, Providence, commencing Monday evening, Oct. 16. All the traveling and local preachers in the district are earnestly invited to attend.

M. J. Talbor. Sept. 1871.

PENOBSCOT VALLEY MINISTERIAL ASSOCIATION will hold its next session with the Rockland District Association, at Camden, at such time as they may fix.

The assignments for the Penobscot Valley Association will be as follows:

1. "Review of Huxley," W. W. Marsh: 2. "Preparation for the Pulpit,"

6. Pratt, S.S. Gross, W. T. Jewell: 3. "Expository Freaching," S. Billott, W. H. Cromwell, J. W. Day: 4. "Divine Providence," M. D. Marthews, J. H. Bennett, 5. "State of s. "Expository Freaching," S. Billott, W. L. R. Palmer, L. P. French; T. "Witness of the Spirit," A. Chunch, B. M. Mitchel, H. W. Bollon; S. "Ought Men to be Urged to Repent through Fear of Death?" O. R. Wilson, B. B. Byrne, J. A. Morelen; S. "Reconcile! Cor. xv. 19 with 1 Tim. iv, s," A. S. Townsend, R. Day.

Any not included, who may find it consistent to attend, are most heart-injurited, and are requested to furnish sketches of sermons or essays of their own choice.

PROHIBITORY STATE CONVENTION. — The Prohibitionists of Massachusette are invited to send delegates to a State Convention to be held at Tremont Temple in Boston, on Wednesday, the 4th day of October next, at 10 o'clock, a. M., for the purpose of nominating State officers, and for the transaction of such other business as may come before them. The basis of representation will be one delegate for each Town, and each Ward of Cities, and one additional delegate for every two hundred voters, or fraction thereof.

By order of the State Prohibitory Committee.

S. W. HODGES, Secretary.

S. W. Hodges, Secretary, Headquarters, 14 Bromfield Street, Room No. 2.

DEDICATION.—The new Methodist Episcopal Church at Method will be dedicated on Thursday, Sept. 25, at 2 o'clock, P. M. Sermon b Biserell, of Cambridge. Ministerial and lay brethene cordially invited to attend. Especially desirable that all former pastors who can, will be present. Cars from all points arrive at 12, and 19. Leav at 5.29 for all points east, south, and west; at 6.15 for all points north.

Methuen, Mass., Sept. 15, 1871.

Next Sabbath the Hutchinson Family spend the day at Stoneham with the Methodist Church. In the evening the Missionary Anniversary will occur, at which New. W. F. Warren, D. D., will speak, and the Hutchinsons will size.

SPRINGFIELD DISTRICT APPORTIONMENTS.

V P PA Soc

Pr Aid Soc

	17. Ata. Soc.	N. E. Ed. Soc.	Delegales.
Florence Street,	\$75	\$20	810
Union, "	92	23	12
Trinity Church,	175	45	23
Central Church,	65	18	9
East Longmeadow,	26	7	4
Wilbraham,	75	20	10
South Wilbraham.	40	10	à ·
Glendale,	16	4	2
Ludlow,	48	12	6
Chicopee.	100	25	12
Chicopee Falls.	36	9	4
Holyoke,	40	10	ň.
Hadley,	20	5	8
South Hadley Falls,	20	3	3
Feeding Hills,	24	6	8
Southwick,	20	5	3
Westfield,	175	45	23
West Parish,	24	6	
Russell	20	å	3
Blandford,	30	8	3
North Blandford,	10	ä	*
Chester,	40	10	2
South Worthington,	24	16	b b
Montgomery,	90		4 2 5 3 8
Southampton,	44	, b	8
Easth ampton,	54	11	6
Easthampton,		. 13	7
Northampton,	64	16	
Florence, Williamsburg,	32 45	8	4
Charlemont,	24	12	6
Heath,	24	6	3 3
Colerain,			8
Colerain,	60	15	8 3
Buckland, Shelburn Falls,	24	6	3
Greenfield,	40	10	5 6
	30	11	6
Leyden,	24	7	4
South Deerfield,		6	3
Conway.	24	6	3
Bernardston,	94	6	3.
Gill and Northfield.	. 24	6	3
North New Salem,		5	3.
North Prescott,	18	5	3"
North Dana.	18	5	3
South Athol,	18	5	3 3 164
Palmer,	48	12	6
Beichertown,	24	6	3
Bondville,	24	6	3
Pelbam,	40	10	5
Enfield,			5 8
Pelbam, Enfield, North Amherst, Turner's Falls,	40	10	5 8 2

By vote of District Stewards, Springfield, Sept. 5, 1871. L. R. THAYER, P. E.

FALL RIVER DISTRICT CONFERENCE will be beld at St. Paul's fethodist Episcopal Church, Fall River.
PROGRAMME OF EXERGISES. - Monday, 7% P. M., Preaching by S. O.

FALL RIVER DISTRICT CONFERENCE will be used as whethous Episcopal Church, Fall River.
PROGRAMME OF EXERCISES. — Monday, 7½ P. M., Preaching by S. O. Benton; Alternate, B. A. Chase.
Tuesday, 9 A. M., Religious Exercises and Organization; 10 A. M., Essay: "The Best Methods of Meeting the Attacks of Science, so called, upon Revealed Religion," A. A. Wright; II. A. M., Essay: "Was the Pernaid; 2 P. M., Essay: "What Human Elements are Essential in Leading Men to Christ?" E. F. Jones; 3 P. M., Excessis; 1 John i. 6, 7, T. M. House; 4 P. M., Review: "Ad Clerum," S. M. Beale; 7½ F. M., Sermon; D. P. Leavitt; Alternate, S. Winsor.
Wednesday, 9 A. M., Essay: "Bow shall we Provide the Gospel for the Unoccupied Portions of our Territory?" Geo. H. Bates; 10 A. M.; "Is the Endorcement of the General Rules of the Methodist Episcopal This Conference will meet some time in November; time to be amounced by Dr. S. C. Brown.

O. H. FERNALD, Secretary.

THE CLAREMONT MINISTERIAL ASSOCIATION will hold its next session at South Aeworth, commencing Monday evening, Oct. 9, Preaching, Monday Evening, by Silas Quimby; Tuesday Evening, A. K. Howard.
ESSAYS; "Conscience; Its Nature and Authority," D. McIndoe; "Infancy and Childhood of Jesus," J. W. Adams; "Christ's Kingdom on Earth," Noble Fisk; "Pastor's Work," W. H. Stuart; "Method of Conducting Social Meetings," B. P. Spaulding: "Future Punishment," H. Dorr; "Christ's Prophecy of His Sufferings," C. E. Rogers; "Religion not Piety," C. D. Stafford; "Restoration of the Jews," J. L. Smith.
REVIEW: "Problem of Evil," H. L. Kelsey.
EXEGESIS Matt. v. H. L. Draper; John i. 16, A. K. Howard.
Brethren in the ministry not assigned topics, are invited to come prepared with subjects of their own choice.

THE FIFTH ANNUAL DONVENTION OF THE YOUNG MEN'S DRINGTIAN ASSOCIATION OF MASSACHIESETTS to be DRINGTIAN ASSOCIATION OF MASSACHIESETTS to be deed at Northampton, on the 28th and 28th inst., will call together detected by the const of the cities and villages of the State, as the Committee extent likely invitation to villages and cities without Christian Associations to be represented. The programme is an attractive one, a part of which is as

An address by Rev. Zachary Eddy, D. D., of Brooklyn, N. Y. Subject: The Perlis to which our Young Men of the Present Time are Especially

Exposed."
Rev. D. E. Knowles, of Lowell, an address: Subject, "The Power of the Church Through the Young Men's Christian Association."
Rev. E. B. Webb, D. D. O. of Boston, an address: Subject, "The Sabbath Duty of the Christian Young Men of To-day."
Discussions: Subjects. "What are the Mod Serious Hindrances in the Discussions of Southern of South Programmers of the Mod Serious Hindrances in the August Men and Men and

ration of Sonier" "Way up and so shan; "Young Men?"
Young Men?" "Way up and so shan; "Rible Reading" of half an
Rev. H. M. Parsons, of Boston, presents a "Bible Reading" of half an

r. rof. Eben Tourjee will conduct a Praise-meeting. sturday, the 30th inst., the Convention will make an excursion to Mt.

THE THIRD SESSION OF THE COOS MINISTERIAL ASSOCIA-TION will be held at Bethlebem, commencing Tuesday avening, det, 17. PROGRAME: — Tuesday evening, preaching, William Mercelith and W. E. Bennett: Wednesday, afternoon, John Currier and A. W. Brown: evening, G. N. Kellogy, and T. Tyrie: Thursday, afternoon, Otis Cole and T. Mackie. Sketches of sermons will be expected from all preachers who do not breach.

T. Mackié. Sketches of sermons will be expected from all preachers win to not preach.

Essays:—"The Pastor's Work," J. H. Knott, "Intermediate State of the Dead," J. Evans, "The Immortality of the Soul as Targist by it of the Dead," J. Evans, "The Immortality of the Soul as Targist by it of the Soul as Ta theation. How it Differs from Regeneration. Without Mercata; "Exposition," Matthew xil, 31, 32, C. H. Smith; "Ministerial Esquette," S. G. Kellogg.

It is to be hoped all the preachers will be at this meeting, and remain

LOST AT HAMILTON CAMP-MEETING, a trank belonging to the Bay View Tept. Will any one finding a trunk please inform the paster? A. SANDERSON.

THE DOVER DISTRICT MINISTERIAL ASSOCIATION will hold its next meeting at Portsmouth, October 1s and 1s, commencing at 10 o'clock. PROGRASMIK: — Devotional Exercises; Reports from the churches.

PROGRASMIK: — Devotional Exercises; Reports from the churches.

Testing of World's and Religion." S. E. Quimby, F. D. Chiandler; "The Temperance Cause—Its Claims upon the Members of the Christian Church," N. M. Bailey, Weare Dearborn: "Is the Licensing and Ordaining of Women to Preach the Gospel Scriptural?" O. W. Sott, D. W. Downs; "Creation errors Development, or the True Theory of Organized Life." E. Pitcher, W. Hewes; "The Duty of Pe echers at Campentary, and the Christian of Church," N. Hewes; "The Duty of Pe echers at Campentary, and the Church of the Church Need Trained Evangelists to Supplement the Work of Pastors?" R. Bolbinson; "The Well Preserved Ministry," L. D. Barrows; "Does the Church Need Trained Evangelists to Supplement the Work of Pastors?" H. B. Copp. H. Montgomery; "The Franco-Prusian War—Its Relation to Protestant Christianits, M. C. Britain, "Thurston," In Cortain, Object, and our Duty in Relation to It, "Mrs. O. W. Soott, Mrs. D. J. Smith; "The Demand of the Present Time for Revival Efforts," A. A. Cleaveland, Jossiah Higgins; "Church Music," Theo. J. Browning; "Bnerovolent Collections—the Best Method of Taking Them., "Dunning; "Bnerovolent Collections—the Best Method of Taking Them., "In Church, J. T. Boberts, H. Montgomery, and Noyes, S. Greene, James Noyes; "Children—our Duty in the Best Method of Taking Them., "If there he brethren on the district to whom assignments have not been made above, they are here requested to be prepared with a sermon or sketch.

Presching on Wednesday evening, by Rev. D. J. Smith.

THE SYRACUSE INAUGURAL.

The addresses at the opening of Syracuse University were marked with freshness and point. President Haven dwelt on the grandeur of such an enterprise as founding a University, of its relations to civilization, criticized that favorite fancy of some — a National University, mended the liberality of our people in endowing literary institutions; spoke thus wisely of the increase of colleges, and the enlargement of their curriculum.

MORE COLLEGES NEEDED.

"But have we not universities enough? What a question is that to ask in a country which almost doubles its population and wealth every ten years. Have we churches enough? Libraries enough? Is there a plethora of soundly educated men and women? Fancy pictures are often drawn of what might be seen if all the tures are often drawn of what might be seen if all the college students of the nation were gathered in two or three centres instead of the hundreds of colleges scattered through the country, and the faculties and libraries were proportionately concentrated and enlarged. Nothing is said of the immorality and waste of time that would almost inevitably result. It is quietly assumed that the number of students would be as great as now, an assumption not indicated by facts, past or present, in this or any other country. It is also assumed that the great law of voluntary enterprise ought not to prevail, or does not reach the best results in the establishment of colleges, an assumption which no wise political economist would grant.

"Colleges draw their pupils mostly from their immediations."

economist would grant.

"Colleges draw their pupils mostly from their immediate vicinity. Two thirds of the college students of Harvard are from New England; three fifths of those in the University of Michigan are from Michigan; three fifths of Cornell are from New York. It is the right of all parties who desire it, to try their hand in establishing universities. Let the law of supply and demand prevail. What we need in this country is to create or stimulate into activity a demand. There is wealth enough and power enough. Let the fact be published that skilled workmen are called for, and that Germany furnishes them for the want of thoroughly trained Americans; let it become clear, as it will more and more as the country grows older, that a thorough education greatly increases the power and value of manhood, and it will be found that the supply of genuine university education will for the power and value of manhood, and it will be found that the supply of genuine university education will for a time fall short of the demand. All of our colleges that have only one sharply defined course of study, and another perhaps made up of fragments of the first, are simply high schools, and not much superior to what is furnished in almost every large town. It is not wonderful that the number of their students does not increase. Some of our wealthier and larger institutions encourage technical and professional schools at the expense of thoroughness, and are simply large aggregations of primary students. On the principle of natural selection, the strongest and best will yet receive the public preference.

ic preference.

"I maintain there is now a call for more genuine universities. There are multitudes of our young people who wish to spend some of the years of their early manhood in thorough study, under skilled instructors, where a wider range of study prevails than in our colleges generally."

He also defended handsomely -

THE RELATION OF COLLEGES TO CHRISTIANITY.

THE RELATION OF COLLEGES TO CHRISTIANITY.

"I know it is said Christianity can take care of herself! Why should she be supported by schools? Sure enough, she can take care of herself. More than that, she can take care of law, morality, and science, who cannot without her take care of themselves. This is what she has been attempting to do for eighteen centuries, and she does not propose now to acknowledge herself beaten, and retire from the contest. She cannot, indeed, be politely bowed out of colleges and schools. She will not allow herself to be degraded into companionship and equal favor with enfeebled and expiring superstitions, or their modern successors, such as Buddhism, Negativeism, and the new religion. Christianity has planted all the genuine universities in the world, and she will not retreat from her own ground now.

"Let this be a Christian university. Christianity and science are one. Mind and heart need both. Let this determination be openly avowed, clearly announced. Let the spiritual banner that floats over you hear no such miserable interrogatory as What is all this worth? Nor those other words of delusion and folly, 'Science first and Christianity afterward,' but everywhere spread on all its ample folds that other sentiment dear to every Christian heart, 'Christianity and Science now and forever, one and inseparable.'"

President White, of Cornell, had to defend himself by advising them "not to be afraid of the gry of horsey."

President White, of Cornell, had to defend himself by advising them " not to be afraid of the cry of heresy; which showed that he was himself afraid of it, and, like misery, wished for a bedfellow. He will not be likely to find one soon in Syracuse.

Dr. Peck, in his brief address, answered that rather impertinent advice immediately on its being made. Approving of the admission without distinction, he adds:

proving of the admission without distinction, he adds:—
"Brains and heart shall here have a fair chance, and
we purpose no narrow-minded sectarianism on the one
hand, nor infidelity on the other. We are, in the words
of our fundamental law, devoted to the promotion of
'Christian learning.' This will, therefore, be your authority for a noble equality of rights, and for the universal diffusion of the true Christian spirit throughout the
University."

Dr. Steele elaborated this central thought more fully, and after discussing the relation of science to language,

the working system, and other lesser points, he drove at the central thought thus sharply. From it we give these extracts:

"A far more important and much discussed question is the relation of University culture to religion. We are not disposed to evade a question so vital, nor do we wish to assume any equivocal attitude on this subject before the public."

"The true university aims to afford instruction in every

before the public."

"The true university aims to afford instruction in every science, and to unfold every faculty and susceptibility of the student, body and soul. It is a very hasty analysis of man which fails to disclose his spiritual susceptibilities."

We are most profoundly convinced that there is a

"We are most profoundly convinced that there is a God-ward side to every human soul, and that any process of education which ignores this great fact, whatever other excellences it may combine, must be radically defective in its results. An atheistic culture develops monstrosities, and not beautiful symmetries in human character. History confirms this declaration."

"It is not our purpose to remove Jesus Christ from that pedestal on which He stands in the system of collegiate education in America, and to put in His place any figment of the imagination. But rather by teaching Christian apolegetics we will endeavor to strengthen in the faith of the students the foundations of that pedestal, and by promoting their spiritual development we will the faith of the students the foundations of that pedestal, and by promoting their spiritual development we will help them to a clearer and more adequate view of the excellences of this faultless ideal. It is the Holy Spirit which takes of the things of Christ and shows them unto men. So far as our prayers, counsels and influence may go, these shall all be directed to secure not only the intellectual cultivation of our students, but also that spiritual transformation which is expressed in the term conversion, or regeneration. We should, as educators, aim to secure this end from mere esthetical reasons, inorder to secure the highest beauty, symmetry and perfection of character, aside from all questions relating to the future life."

of character, aside from all questions relating to the future life."

"So long as the Bible is the acknowledged foundation of our civilization, our civil and criminal code of law, and so long as its spirit and teachings are requisite to the existence of self-government and of free institutions, it should have a place in the common school, the high school, the seminary, the university, as an influence necessary to conserve good order and pure morals. You have wisely put the Bible into our hands. 'The word of the Lord endureth forever.' All men and all institutions built upon it shall share its immortality."

"But we shall not only assume the truth of Christianity, and teach its evidences, disclosing the immutable foundation stones on which it rests, but we shall exhort our students to put on the Lord Jesus Christ, making no provision for the flesh, to fulfil the lusts thereof, and we shall afford them facilities for social religious worship, and encourage their attendance. We take this earliest opportunity to suggest to the students the propriety of organizing a Christian association or society of missionary statistics or of religious inquiry, by whatever name it may be called, for the promotion of the spirit of evangelism in this institution.

Good for Syracuse. Ithaca will feel these words. May

Good for Syracuse. Ithaca will feel these words. May they aid in her regeneration.

The Christian World.

MISSION FIELD.

All the earth shall be filled with the glory of the Lord."-NUM. xiv. 21, Cesarea. — The Rev. J. O. Barrows gives a most interesting sketch of Cesarea, in the last Missionary The missionary work in this ancient city, under the direction of the American Board, has been very successful. The Bible was first circulated among the people in 1823, by Mr. Benjamin Barker, Agent of the British and Foreign Bible Society: -

British and Foreign Bible Society:—

"In 1827, Rev. Einathan Gridley, a missionary of the American Board, came to Cesarea in company with his teacher, a native of the city; but he died in a little more than a month after his arrival, and was buried in Enderlik, one the fine Greek villages built at the foot of Mount Argeus. A stone still marks his grave, but the marble tablet, with its inscription, has been destroyed by the superstitions inhabitants. In 1839, when the Armenians at Constantinople determined to crush the Protest movement, in acc rdance with an imperial firman, they succeeded in effecting the banishment of the Armenians at Constant inople determined to crush the Protest movement, in acc rdance with an imperial firman, they succeeded in eflecting the banishment of two men, named Sahakian and Boghos Fizika, to an old monastery a few miles from Cesarea. On their arrival, 'many of the Armenians, were very curious to know for what crime they had been banished; and when Sahakian informed them that it was merely because they received the Bible as the only infallible guide in religious matters, they replied that the Patriarch might as well banish them all, for they were all of the same opinion.' Six years afterwards Priest Vartanes, because he preached salvation through the blood of Christ alone, was taken from the monastery of Amrash, near Constantinople, and further banished to Cesarea. 'While on his way to this place,' says Dr. Dwight, 'he everywhere preached the Gospel for which he was 'in bonds;' nor could he in the place of his second banishment cease to make known 'Christ and him crucified.' Some time afterwards letters written from Cesarea to the Patriarch, affirmed that Vartanes 'had seduced many.' It cannot be doubted that by means of these persecutions much seed was sown, from which there has since been gathered a precious harvest.

"In 1849 a native preacher came, not "in bonds," but voluntarily, to this field, to preach the Gospel. He left Aintab for this purpose at the request of Mr. Johnston,

of Smyrna, who afterwards himself spent some time in Cesarea, finding the brethren there very desirous that a missionary should be sent to them. Rev. Mr. and Mrs. Farnsworth, and Rev. Mr. Ball and wife, arrived June 16, 1854. They were welcomed with tears of joy. On the second day of July a church was formed of eight members—four men and four women. Among these was a young journeyman tailor named Karopi. This young man is now the pastor of the church with which he then united—a church which has attained to a membership of one hundred and ten souls."

MADRAS PRESIDENCY - MISSION TO THE TELOO-GOOS. — This mission has been attended with remarka-ble success. Rev. Mr. Clough, its superintendent missionary, writing to the Missionary Magazine, says: -

"A week ago yesterday, at our monthly meeting, one man, a priest, a candidate for baptism, came from away beyond the city of Kurnoel, 185 miles from Ongole, and nearly half way across the peninsula of Hindustan. He at his village had heard of the Ongole mission and the new religion, and he started out to learn about it. He crossed the Nulla Mulla Ghauts, (full of tigers these hills are), and went to Cumbum. There our school teacher preached to him of Jesus, and he came to Ongole for baptism. I believe he is a real Christian; but as his family affairs were not quite satisfactory to me. I sent baptism. I believe he is a real Christian; but as nis family affairs were not quite satisfactory to me, I sent him back to set his own house in order, and then to come. He says that multitudes of his people will believe, if they hear of Jesus. God grant that they may hear. This incident, small though it may seem, is pregnant with meaning to me. I see that God intends our mission to jump over the Eastern Ghauts."

A GREAT WORK. - Mr. Clough is exceedingly anxous of establishing a mission at Kurnool, inhabited by Teloogoos and Mohammedans, and adds:

Teloogoos and Mohammedans, and adds:—

"This mission here has a mighty work before it,—
nothing less than Christianizing the whole Hindu race,
which numbers 185,000,000, or nearly five times the population of the whole United States, and, I think, about
four times the population of North America. By the way,
I do not like the motto of our Home Missionary Society
very well. It looks selfish. Instead of saying "North
America for Christ," would it not be better to write,
'The whole world for Jesus,' and then work and plan as
though we believed that God is ready, able and willing
to fulfill all He has promised to His Son?"

We subscribe to the motte most heartily. The whole

We subscribe to the motto most heartily. world for Jesus! It should be the motto of the Church
— its great leading thought—its controlling purpose.
Were this thought to move as it should the heart of the Church, how soon would the world be saved, and Jesus

"Reign where'er the sun," etc.

ENCOURAGING. - Our foreign missions are to be strengthened by the addition of nine or ten additional missionaries. Their names were given in a late number of the HERALD. Our Missionary Society is moving in the right direction. Let it be sustained by the Church. Pour your offerings into its treasury liberally. Liquidate its debt, and keep its treasury well supplied, and it will be able to move on the enemy's ranks with great nower and success

THE WOMAN'S FOREIGN MISSIONARY SOCIETY is rapidly increasing in strength and power, and is destined to become a mighty force in enlightening and saving the heathen world. Let every female of the Church rally to its aid. Give it your influence and labor. Attend its meetings, and liberally contribute to its funds. Take and read the "Heathen Woman's Friend," and circulate it among your neighbors and friends. It will inspire the true missionary spirit, and awaken a more earnest zeal to bring the world to Christ.

THE FOREIGN MISSIONARY WORK is assuming a new importance every day. Its marvelous success is aston-ishing to the Church. Look at the Sandwich Islands. Feji, Madagascar, and at almost every point great mission field, and what has God wrought? What triumphs of grace do we see? Is not God in these wonderful manifestations of His power to save, lifting the veil from before the Church, so that she can see more clearly His willingness and readiness to convert the world? Surely the day breaks, and its streaks of light gild the moral heavens, and bid the Church arise to her great mission of taking the world for Christ. She can - she ought - she must do it.

Our Social Meeting.

Rev. G. W. Norris has a pungent-

CRITIQUE ON A WILD INFIDEL.

"Jesus was called a Samaritan, or in other words, an infidel, because, in opposition to Jewish traditions and Mosaic follies he spoke the thoughts of his manly soul, regardless of the Bible of his times."—DENTON'S Common-Sense Thoughts on the Bible, pag: 49.

If "a cat may look at a king," possibly the astute professor will allow a "hired Sunday talker" to ask for light upon the above extract from his very learned and pious work. I would like to know by what authority Samaritan and Infidel are declared synonymous? Also, by whom was Jesus called an Infidel, and when? In

what history of His times does the Professor find this fact recorded? Or is this one of the subjects upon which he has "the living testimony of his spirit-friends?"

The only authentic records of the life and times of Jesus tell us that He claimed not to seek or do His own will, speak His own words, or teach His own doctrine, but that of the Father which sent Him, of whom the Jews said that He was their God, had given Him commandment what He should say, and so He spake. Compare John v. 30, vi. 38, vii. 16, viii. 54, and xii. 44-50. And in John vii. 17 we have a very practical rule for ascertaining the origin of the doctrine, whether divine or human.

or human.

Has Prof. D. tried this method, and ascertained that Jesus lied when He claimed a Divine origin for His teaching? If not, then His own account of it should be accepted until a better is found. If he has, then I presume he considers disregard of truth as evidence of maliness,

accepted until a better is found. If he has, then I presume he considers disregard of truth as evidence of manliness, in which case we are ready to ask, does Prof. Denton claim to be manly himself? "Jesus disregarded the Bible of His times." We learn that the Scriptures of Paul's times comprised the books of the Old Testament of our times. Hence we may presume, unless Jesus lived after Paul, that the "Bible of His times," which he was so regardless of, was Paul's "Scripture."

The constant quotation of the Bible, as authority in history and theology during a three years' ministry, frequent appeals to its prophecy and its ethics, assertions that ignorance of it was the occasion of Sadducean error, that heaven and earth should pass away sooner than one word of the law fail, repeated declarations, that "the Scriptures must be fulfilled," "cannot be broken," and the "expounding in all the Scriptures the things concerning Himself;" all these seem to a "hired Sunday talker" to be a unique method of showing disregard for the Bible. And we shall no doubt be much profited by the knowledge acquired from the commonsense thought of Prof. Denton, that anciently this was the way in which a disregard of the Bible, or of any book, was manifest. It is astonishing how usage changes.

There is, however, one thing concerning which we

changes.

There is, however, one thing concerning which we are puzzled, namely, that the common sense of our learned instructor will not allow him to respect "a manly soul," who, according to his statement despises the Bible about as heartily as he does himself. We are pleased, however, with the charity of the good man which enables him to say, Jesus "was not probably an impostor, though he certainly was a very extravagant fanatic."

mpostor, though he certainly was a very extravagant fanatic."

His fanaticism accounts for the failure of such candid, honest, clear-eyed philosophers as Voltaire, Paine, and Parker to affiliate with Jesus. They cannot endorse fanaticism in anybody, even though it be on their side, and in the infidel ranks. But exactly how to account for the ready obedience even unto death; the love that counts all things but loss that it may win Christ. The worship of Jesus by age and tender youth alike even at the expense of life; and this always by pious souls who love the Bible only less than Jesus. That men can cling to the Bible which he disregarded and rejected as their infallible Guide in truth and duty, and yet accept Him as their Prophet, Priest and King in all things, is an anomaly for the explanation of which we shall be obliged to call upon the common sense of Mr. William Denton, who can, probably, make it all plain.

A. H. Witham has a remark or two on

MINISTERIAL TRIALS AND TRIUMPHS.

A. H. Witham has a remark or two on—

MINISTERIAL TRIALS AND TRIUMPHS.

Few understand the trials and cares of the faithful minister of Christ. How varied are his cares, his anxieties, and also his joys! Well nigh as varied as are the character and preferences of those to whom he ministers. And who can tell how various these preferences among his people may be, when we consider the different circumstances, and social and religious training of the mass of men. The rich and poor gather to listen to the Word, each receiving his portion in due season, or must go away unfed. Our views of right or wrong, of things proper or improper, are often formed, and our preferences adopted, as the result of our previous social and religious training. Thus some appland what others condemn. No wonder Paul exclaimed, "Who is sufficient for these things?" Yes, Paul had his trials and triumphs, and stands to-day, glory be to God, "a light along the shore that never grows dim." But "though troubled on every side," he was not distressed, though perplexed he was "not in despair," persecuted, but not forsaken." Though he bore in his own body the dying of the Lord Jesus, and had fellowship with His sufferings, he shared in His triumphs; Christ was formed in him the hope of glory. Thus was Christ "manifest in his mortal flesh, and with an indwelling Jesus he could declare with triumph, "I can do all things, through Christ which strengtheneth me."

But do not, for Christ's sake, add to the care of your minister. Though he is the minister of God sent to you, do not forget that he is a man of like passions with yourself. Though we trust he is "dead indeed unto sin," yet he is still in the body. He has, in common with other Christians, his preferences; he has social and intellectual tastes of his own, such as are common to elevated humanity. O how cruel not to regard these innocent preferences. Christ himself had the "Disciple that He loved." Is it strange that the minister should have his natural preferences. We think not, though he may wish

to lessen the care of your pastor, and all strive to "bear one another's burdens, and so fulfill the law of Christ,"

We conclude with-

We conclude with—

A CRY WORTH HEARING.

I have frequently noticed in your columns calls for aid to assist in the spreading of God's holy religion throughout the land and world. I believe it has been reported of vast numbers of ready and willing volunteers, to go to any department of the service, or any field of labor that the Church may appoint them. But there is found to be a deficiency when the funds are consulted; consequently, the work must go undone.

We read the startling announcement, that 4,000,000 of freedmen in the South, or in other words, at our own doors, are pleading for aid. "Give us money," cries Dr. Rust and others, and we will educate them, and send them out to win their fellows to Christ. But here we meet the giant again, and of such colossal magnitude that we attempt in vain to pass over it. We lack funds. Now what is to be done? As a worker in God's vineyard, I want Christ's cross planted everywhere. Must this work absolutely remain undone? No, it must not be, it cannot be thus. I will mention what must be done before Christ's Church can triumphantly flourish everywhere; and, standing the inspection of St. John's vision, fill all lands, and contain a people whose hearts, and not their lips only, shall witness sins forgiven. Take some of the money now expended to erect costly edifices, and have them magnificently frescoed, and use it as a means to pungently carry Christ to lost men. And then if we can hail the glad day, that every house, however poorly furnished, shall be a house of prayer, and every heart a fit habitation for God. Then, I say, if we have any money to spare, when this has all been done, and the poor all fed, and the naked all clothed, then we can in Christian simplicity, and with full assurance of faith erect our costly buildings, polish up their spires, and make them dazzling and attractive to the gaze of a saved and happy world. Until then, is it wrong for me to plead that a little less money be expended for show on those structures which must so soon decay, and a little

The farm and Garden.

Prepared for Zion's HERALD, by JAMES F. C. HYDE. esiring information on subjects in this departm address its Editor, care of ZION'S HERALD.

WORK FOR THE SEASON. - Swine should receive special attention, and plenty food, from this until the time of killing. If it does not pay very well to raise pork, it certainly will not pay to neglect the animals now. Give them always a good, dry and warm nest. The hog wants plenty to eat, and a comfortable place to sleep, and he will grow and thrive.

Weeds are still to be persistently fought. They never surrender until the frosts of autumn, or even winter, shuts down upon them. Every farm should be kept as free as possible from such pests.

Top-Dressing Grass Lands. - There is no better time than September or October for this work, and those who would cut good crops of hav must top-dress.

Ploughing. - Turn over the sward land that is to be planted next year, for it can be done to greater advantage now than in the spring, when every one is busy.

Seed Corn should now be gathered. Go into the field and select the earliest ripe provided the ears are long, the cob small, the tips, well filled out, the corn sound, and the plant the moderate size. If care is taken each year, and only best selected, a very great improvecan be made in any variety in a few years. it, brother farmers, and see for yourselves.

Ditching and Draining may be continued this month with good success, as the season is so dry. The material taken from the ditches will often pay for the trouble of digging.

Fruit. - See that pears are picked before fully ripe. Apples, except the winter varieties, should ripen on the

Plants from the garden should be put in pots for winter flowering.

Bulbs intended for next spring's flowering, should be set the last of the month. Purchase of reliable dealers. Seeds. - Gather from the garden as they ripen, that

you may not have to purchase. Cuttings should be prepared and set. Such plants

will flower toward spring, and will be ready to go into the ground next May.

CATTLE SHOWS. — Every good farmer should see to it that he and the boys attend the County show, taking with them the best horses, neat stock, swine, poultry, vegetables, fruit, dairy products, or whatever else they may have that is of superior quality. Let the mother and the daughters of the family take specimens of their skill and handiwork to the fair, and compete with their neighbors for the premiums that may be offered. Afer's work it is proper that the farmer ter a long sumn

should have a holiday, and meet his brother farmers, where they can together look over the stock, and other things, that are brought together at a cattle show; talk about them, and get all the information possible to be made useful in the future operations on the farm at home. The farmer and his family need the social advantages that may be gained at such meetings, for they do not, from the nature of their occupation, enjoy the social advantages often enjoyed by others. Let the good farmer examine all the improved implements that are on exhibition, and see how by the expenditure of a few dollars he can save much hard work for himself or his workmen. Let him attend with his family, if possi-ble, the annual address and dinner, and hear the speeches that may follow, that they may hear words of encouragement, and thus be stimulated to new efforts to prosecute the labors of the farm. We hear some one ask if these annual fairs are worthy the attention of the sober, industrious farmer, while horse racing monopolizes nearly all the time and money of the Society. We say no, to such a question, and if there are such societies in existence, it is high time that the farmer should take hold of the matter in earnest, attend the annual meeting for the choice of officers, and turn out all the old ones who favor horse-racing to the exclusion of everything else, and put men in their place who will do right. We do not object to giving the horse a good place at all these shows, for he is really a noble animal; but it is the horse racing with the attendant evils that we object to, and we believe it wrong to prostitute any cattle show to such purposes. Then we say, again, turn out all hands, to the annual county fair, and make the best show you can, and you will certainly be well repaid for all your pains.

Ohitnaries.

The following resolutions were passed by the Quarterly Conference of State Street Methodist Episcopal Church, Bristol, R. I.:—

Whereas, in the providence of God, on the 22d day of April, 1871, our beloved brother, JAMES DAVIS PITMAN, was called to leave this world, to go up higher, to join the Church of the redeemer in heaven; therefore,—

to leave this world, to go up higher, to join the Church of the Redeemer in heaven; therefore,—

Resolved, 1. That, by his death, the Quarterly Conference and Official Board have suffered a great loss; and the Church, of which he has for so many years been a member and officer, walking in and out among them, honored and beloved of all, has also great cause for sorrow on account of his departure; yet our loss is his gain. We sorrow, but he rejoices.

2. That we recognize the mercy and goodness of God in his long life of 76 years; in his early conversion, in the year 1812; in his many years of Christian experience; in his devotedness to the Master's cause; in his ardent love of the Church; in his fellowship with God's people upon the earth; and in the fruit of the Spirit, that, for so many years, was the crowning glory of that life which was so fully consecrated to God.

3. That we will cherish in our hearts the memory of the holy zeal that inspired him, and strive, as best we can, to mind the same things, seek the same spirit, that we also may attain the same blessed hope and calling, even the resurrection from the dead, and everlasting life, through Jesus Christ our Lord.

4. That we deeply sympathize with the relatives and friends of the deceased; and that a copy of these resolutions be sent to our sister, the widow of Bro. Pitman, and also be published in Zion's Herald.

Died, in Newry, Me., Aug. 25, 1871, Mrs. SARAHETT POW-ERS, aged 30 years.

Sister Powers indulged a hope in Christ about ten years ago; but she never realized the necessity of fully giving herself to God until sickness warned her of her approaching end. Then, on the 17th of June last, she made the entire consecration of her whole being to God in baptism, and joined the clast, and ever after she was happy, and rejoiced in her Saviour, and she was enabled to say,—

"Not a doubt doth arise, to darken the skies, Or hide for a moment my Lord from mine eyes."

Or hide for a moment my Lord from mine eyes."

The day before she died, I stepped into her sick room, and as I approached her, her husband sitting by her side, she raised both hands, saying, as she did so, "I am so happy! "A short time before she breathed her last, her husband said, "Sarah, we think you are dying." "O no; I am only going to sleep in Jesus."

J. H. GRIFFIN.

Newry, Sept. 6, 1871.

Died, in Fisherville, N. H., July 20, 1871, REUBEN C. BEAN,

Died, in Fisiervine, N. H., van aged 64 years.

Bro. Bean was a member of the Methodist Episcopal Church in Bristol, N. H., for thirty-seven years, filling the offices of steward and class-leader a greater part of that time. Though called suddenly, we believe he was ready for the summons.

8. P. HEATH.

CHARLES C. BURR died in Mercer, Me., Aug. 21, aged 74

years.

For more than half a century Father Burr was a consistent member of the Methodist Episcopal Church. His disease affected his brain, and for some days previous to his death he was unconscious. Although there were no expressions of rapture from his lips, we have no doubt that all is well with him. He has left to his family the priceless legacy of an unsulfied name, and a well-spent life. "Let me die the death of the righteous, and let my last end be like his."

DELANO PERRY. DELANO PERRY.

Died, in Standish, Me., Aug. 30, 1871, THOMAS EAMES, esq.,

Died. in Standish, Me., Aug. 30, 1871, THOMAS EAMES, esq., aged 75 years.
His last sickness was very distressing, but his extreme sufferings were all borne with Christian fortitude and resignation to the Divine will. He repeatedly assured his companions and friends that his whole trust was in God, and that he had no fear of death. His last audible words were, "Happy, happy, happy, Hallelujah!" Father Eames had been a worthy member of the Methodist Episcopal Church for more than fifty years. He was a good man, and did much, according to his means, for the Institutions of religion at home and abroad. He was early identified with the Anti-slavery and Temperance causes, and frequently thanked God that he had lived to see the overthrow of slavery in the United States. He rests with his Saviourpeace to his memory! We bespeak the sympathies of the Church for his aged and deeply afflicted companion.

HERALD CALENDAR.

Providence District Ministerial Association, October — time to be fixed, Maine Methodist Convention, Chestnut Street Church, Portland,

Oct. 10

Church Begister.

QUARTERLY MEETINGS.

ENCE DISTRICT — THIRD QUARTER.

— Diamond Hill, 24; Millville, 26; Woo

PROVIDENCE DISTRICT—THIRD QUARTER.

September - Diamond Hill, 21: Millville, 29: Woonchet, 30. Oct. 1.

Declober - East Blackstone, 1, P. M.; East Thomps on,
Eastford, 7, 8, A. M.; West Woodstock, 8, P. M.;
ushapang, 8, eve.; Patnam, 9: West Thompson, 12: Centreconstruct, 11: North Groevener, 12: Centreconstruct, 20: South Scituate, 21, 22: Phenix, 24,
M.; East Greenwich, 25, 29: Mystic Bridge, 20; Mys. 31.

Boston, Sept., 1871.

FALL RIVER DISTRICT - THIRD QUARTER. FALL RIVER DISTRICT—THIRD QUARTER. ispetamber—Newport, Thames Street, 77; Middle-ewn, 28; Dighton, 30, Oct. I. Dectober—N. Dighton, 1, P. M.; Taunton, Central, 7; yricksville, 8; First Church, 8, eve.; E. Abington, E. Weymouth, 18; Hingham, 15, A. M.; N. Cohasset di Hull, 15, P. M.; Newport, Marlboro Street, 18; Coesett, 21, 22; N. Bridgewater, Centre, 22, P. M.; Duxry, 77; Marshifeld, 28; West Duxbury, 29, A. M.; S. anson, P. M.

[Remainder bereafter.]

Worcester District—Third Quarter.

October—1, A. M., Townsend; 1, P. M., Pepperell; 1, We., Ayer; 3, Gardner; 7, 8, A. M., Athol; 6, P. M., Moyaison; 8, evo., Templeton; 14, B. A. M., Winchell, Grandson; 2, P. M., Martin, J. M., M., Winchell, A. M., Lanephurg; 22, P. M., Fitchburg; First, L. M., Lanephurg; 22, P. M., Fitchburg; First, A. M., Lanephurg; 23, P. M., Fitchburg; First, A. M., Barre; 29, P. M., Habbardston; 29, eve., Princeton.

[Remainder next week.]

DOVER DISTRICT (N. H. Con.) — THIRD QUARTER.

**Reptember — Moultonville, 30, Oct. 1.

Dover, N. H., Sept. 16, 1871. O. H. Jasper.

[Remainder next week.]

MAINE METHODIST CONVENTION.— The Committee appointed to fix the time and arrange the programme for the proposed Methodist State Convention, met, according to notice, at Rondail's Mills, July Dr. The Convention will be a Mass Convention. All members of the Methodist Episcopal Church in Maine who are present will be entitled to seats.

The Convention will meet and organize in Chestant Street Church, Portland, as 9 o'clock a. M., Oct. 10, and continue two days.

The following programme of subjects is presented, namely:—

Amely:— Methodson in Maine; its Early History and L. Methodson in Maine; its Early History and L. Methodson in Maine; its Methodson in Maine; C. W. Morse, 2. "Comparative Statistical View of Methodism in Maine," C. Munger, L. P. French, 3. "Methodism and the State," E. A. Helmershausson, J. J. Ferry, 4. "Methodist Institutions of Learning in Maine," C. Stone, 4. L. Morse, ... Maine as a Mission Field," G. Webber, L. D. 5. "Maille as a Mission Field," G. Webber, L. D.

Stone, J. L. Morse.

5. "Maine as a Mission Field," G. Webber, L. D. Wardwell.

6. "Ministerial Education," A. Prince, S. Allen.

7. "Church Finances," S. R. Leavitt, H. Ruggies,

8. "What Changes, if any, are Required in the Foltey or Usages of Methodism?"

Other subjects may be presented after organization, through a Committee appointed for that purpose.

The brethren to whom the same subject has be comince their views, if practicable, in one Essay not rejuriting more than one half hour in reading—the subcets then to be open for discussion at the pleasure of the Convention.

colling more unan very control of the Convention.

The bretime of Cheruntt Street Church cordially tender the use of their church, and also piedge their tender the use of their church, and also piedge their convention does not propose to tax their hospitality. Arrangements will undoubtedly be made for reduction of fare on railroads and steamboats, of which due notice will be given.

Preachers of the Maine and East Maine Conferences are respectfully requested to give emphatic notice of the Convention in their pupilst, and to use their influence to secure a full representation of the ministry and laify from all parts of the Sale.

Randall, C. F. Allen, S. B. Leavitt, H. Rugzles, J. Colby.

Sept. 21.

Randa. Colby. Sept. 21.

Messra, JAY COOKE & Co have issued the following financial circular relative to the general conditions of the loan market, and the exchanging of government

bonds for railroad securities:—

Office of JAY COOKE & Co.
Philadelphia, September, 1871.

The signal success of the New Five Per Cent, Government Loan forestadows that the September of the Court of t

ital, the present average premium of it per cent, on Five-Treenics, while at the same time largely increasing their annual mome. Holders of Five-Twenties of the issues of 1862, which, under the recent announcement of the Secretary of the Treasury, will be paid off to consider the question of conversion, unless they wish to receive the coin for conversion, unless they wish to receive the coin for their Five-Twenties, or exchange them at par for bonds of the new issue, or exchange them at par for bonds of the new issue, or exchange them at par for bonds of the new issue, or exchange them at par for bonds of the new issue, or exchange them at par for bonds of the new issue, or exchange them at par for bonds of the new issue, or exchange them at par for bonds of the new issue, or exchange them at par for bonds of the new issue, or exchange them at par for profit, we strongly recommend Aordwar Fache, even while a transfer of the present most favorable opportunity for changing their investment at a large profit, we are strongly recommend Aordwar Fache, even willing at par in currency. The results already accomplished in the construction and epidpment of nearly first Hundred Miles of road, and the rapid development of the alarge and rapidly increasing demand for the First Mortgage Bonds of the Company. With their high rate of the contract of t

hardly fall to Advance considerably above par at an early day.

The holder of a \$100 Five-Twenty bond who exchanges it now for Northern Pacifics, thereby increases the state of the research, receiving \$8,146 in Northern Pacifics for \$100 in Five Twenties. He also permanently increases the yearly interest income on his investment more than 38 per cent, or from \$50,000 in gold to \$83.27 in gold. Funds invested in Five-Twenties at their present premium, yield 5½ per cent, interest in gold, or \$9.10 in currency. Northern Facilies Executed Tairries yield 75-10 per cent, in gold, or \$3, in currency.

These most unnusual opportunities for the profitable conversion of Government Bonds into Corporate Securities of undoubted reliability cannot, in the nature of the case, long continue. The increasing abundance of loansble capital both at home and abroad; the almost certain rise in value of all designable railroad mortgages, the rapid absorption of Northern Facilic Seven ber cent. bond for the remainder of the Northern Pacific loan, and the early funding of the remainder of the National Debt at lower rates, promise very soon to change the entire aspect of the loan market, which is just now so peculiarly favorable to investors.

This state of things suggests prompt action on the part of those who wish to exchange securities in time to profit by the present high premium on Five-Twenties.

Philadelphia, New York and Washington.

EXAMPLE FOR THE LADIES.

JENNIE A. VAN COTT, Glenwood, N Y., exchanged in 1858 a eeler & Wilson Machine, which was used constantly five years making coats and vests; since then it has annually been changed from city to country for family sewing, and is now in good repair, doing the stitching in a first-class dress-making establishment. It did \$400 worth of stitch ing in eight months of last year.

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Sep. 7, 121 40

HOW SWIFTLY. HOW SWIFILY.
How swiftly pass our days away,
How short the seasons seem:
Weeks seem, sometimes, as but a day,
While floating down life's stream.
May each have wisdom to improve
And in whatever sphere we move,
From every sin refrain;
And may the BOYS, when they need CLOTHES.
Cost, Punts, Vast, Hat and Shoet complete,
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THAT people dread so much to purchase and wear a new pair of Boots or Shoes? The reason is this, because the boots and shoes they generally buy have to be "broken in," as the saying is, for the reason they do not fit the foot. A perfect fitting boot or shoe needs no wearing to make it easy and comfortable. The undersing the manufacture and fitting of boots, they have perfected a Last, which, with the different widths and full-incesses, enables them to fit every foot in a neat, stylish manner, and at the same time give perfect of a Last, which, with the different widths and full-incesses on this new anatomical last for Ladies', denta', Misses', Boys' and these lasts, with their widths, and all persons, male or female, young or old, having difficult feet to fit, will do us a favor to call and see what we can do for them: (1.) S. S. Which means very alm on ball and instep. (2.) S., or full instep and marcines are considered directly for our name will stop and wide sole. (4.) M. Medium width and instep. (5.) F. Palicies of real merit. Reader, 17 you want profilab are kept, and thus it is very difficult to obtain a good and easy fit. With the advantages we have for suiting every one, it may be seen how unnecessary it is to pay high prices for shoes made to order when we fit you are greater to the control of the con

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